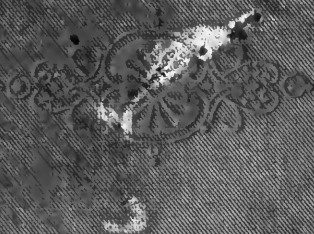


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THE JOURNAL  
OF  
WILLIAM DOWSING.



NEW EDITION WITH INTRODUCTION, NOTES ETC.

BY THE

REV. C. H. EVELYN WHITE,

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THE JOURNAL  
OF  
WILLIAM DOWSING,  
OF STRATFORD,  
PARLIAMENTARY VISITOR,  
APPOINTED UNDER A WARRANT FROM  
THE EARL OF MANCHESTER,  
FOR  
DEMOLISHING THE SUPERSTITIOUS PICTURES AND ORNAMENTS OF CHURCHES  
&C., WITHIN THE COUNTY OF SUFFOLK,  
IN THE YEARS 1643—1644.

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A New Edition, with an Introduction, Notes, etc., by the  
REV. C. H. EVELYN WHITE,  
Honorary Secretary of the Suffolk Institute of Archæology and Natural History,  
Editor of the Society's Proceedings, and of "The East Anglian Notes and Queries."

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THE JOURNAL OF WILLIAM DOWSING,  
PARLIAMENTARY VISITOR,  
FOR DEMOLISHING THE SUPERSTITIOUS PICTURES AND ORNAMENTS OF  
CHURCHES, ETC., WITHIN THE COUNTY OF SUFFOLK,  
IN THE YEARS 1643—1644.

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WITH AN INTRODUCTION, NOTES, ETC.

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It falls to the lot of comparatively few, other than those whose lives and memories are consecrated in the affections of their fellow men, to acquire and retain so widespread a reputation (in this particular case such an unenviable one) as that which clings to the name and character of that uncompromising zealot of iconoclastic fame, William Dowsing. Judging from the scanty information we possess concerning him, it may possibly appear to some, that so uninviting a character, and one we are led instinctively to condemn, is scarcely worthy of anything likely to further perpetuate his memory, beside that which we already possess in the well-known 'Journal.' Put understanding that the two or three previous editions of the 'Journal' were out of print, and copies not easily obtainable; that the 'Journal' moreover, in its complete form was but little known, and where known, was for the want of a few brief notes, not sufficiently understood, I deemed the present opportunity a favourable one for adding certain information concerning Dowsing and his family connections, as far as appear to me correct and reliable. Also some further details, and sundry notes relating to his work in the character in which he is alone known, that of Parliamentary Visitor appointed under a warrant from

the Earl of Manchester, for the demolishing of superstitious pictures and ornaments found in Churches, etc., throughout the assigned District.

Of the original Manuscript of the 'Journal' nothing is known, further than the fact that it was sold in the year 1704, together with the library of Samuel Dowsing, a son of William Dowsing, to Mr. Huse, a London bookseller. It was from a transcript of this MS. made at the time, that the edition published by Mr. Loder, of Woodbridge, (4to. 1786) and afterwards a second edition, was issued in 1818. To the transcript was added:—

"A true Copy of a MANUSCRIPT, found in the Library of Mr. Samuel Dowsing, of *Stratford*, being written by his Father, *William Dowsing's* own Hand, carefully and almost literally transcribed *Sept. 5th, 1704.*"

Mention is made in the *Suffolk Traveller* (2nd ed. p. 39) that a portion of Dowsing's 'Journal' found its way into the hands of the Editor of that work (Mr. John Kirby), but whether it was any part of the original is not clear. Up to the time of the appearance of Mr. Loder's first edition, copies could only have existed in MS., and it is not surprising that in some such copies, slight differences should be found. The 'Journal' was afterwards reprinted by Messrs. Parker, of Oxford, as a supplement to Wells' "Rich Man's Duty" and afterwards (1850) by the same in a separate form. This present edition, drawn from the several previous editions, and MS. copies, carefully compared with each other, has the several points of difference, etc., duly noted.\* Loder's edition has an Introduction which is of quite sufficient interest, in its way, to merit a place here, while it may to some extent serve a like purpose:—

"TOWARD the latter end of the reign of HENRY VIII., and throughout the whole reign of EDWARD VI. and in the beginning of

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\* F. C. Brooke, Esq., of Ufford, with his usual kindness has placed at my disposal an interleaved and annotated edition of the 'Journal' (Loder, 1818, 4to.), with materials collected for an introduction by the late Mr. John Wodderspoon. I have occasionally availed myself of this, but as it consists mainly of notes illustrative of church ornaments, monuments, coats of arms, rood screens, brasses, stained glass, &c., and a consideration of these being outside my original purpose, I have gleaned but little fresh information from this source.



queen ELIZABETH, certain persons, of every county, were put in authority to pull down, and cast out of all churches, roods, graven images, shrines with their relics, to which the ignorant people came flocking in adoration. Or any thing else, which (punctually) tended to idolatry and superstition. Under colour of this their commission, and in their too forward zeal, they rooted up and battered down crosses in churches and church-yards, as also in other public places, they defaced and brake down the images of kings, princes and noble estates, erected, set up, or portraied, for the only memory of them to posterity, and not for any religious honour; they crackt a-pieces the glass windows wherein the effigies of our blessed SAVIOR hanging on the cross, or any one of his saints was depicted; or otherwise turned up their heels into the place where their heads used to be fixed; as I have seen in the windows of some of our country churches. They despoiled churches of their copes, vestments, amices, rich hangings, and all other ornaments whereupon the story or the portraiture of CHRIST himself, or of any saint or martyr was delineated, wrought, or embroidered; leaving religion naked, bare, and unclad."——

"But the foulest and most inhuman action of those times, was the violation of funeral monuments. Marbles which covered the dead were digged up, and put to other uses, tombs hackt and hewn a-pieces; images or representations of the defunct, broken, erased, cut, or dismembered, inscriptions or epitaphs, especially if they began with an *orate pro anima*, or concluded with *cujus animæ propitiatur Deus*. For greediness of the brass, or for that they were thought to be anti-christian, pulled out from the sepulchres, and purlioned; dead carcasses, for gain of their stone or leaden coffins, cast out of their graves, notwithstanding this request, cut or engraven upon them, *propter miserecordiam Jesu requiescant in pace*."

WEEVER's *Discourses on Funeral Monuments*, pa. l.li.

What was thought to be left unfinished, by those Persons then in Power,—the fanatical Zeal of the succeeding Century pretty fully accomplished; a reference to this JOURNAL alone, is sufficient to shew, how far the Ignorance and Obstinacy of selfish Men may be persisted in, and carried on, against the Remonstrances of sober and moderate Reason.

In the eventful days of the Long Parliament, men in the name of religion, ran to an excess of riot that ill accorded with the spirit by which they were supposed to be actuated, and of this party, William Dowsing may be regarded as a faithful exponent. Those who had assumed authority, held out every encouragement to the lawless faction, to persevere in their deeds of ill, and consequently many were to be found ready to distinguish themselves

by acts of open violence. According to "*Mercurius Rusticus*" (p. 22)

"In Aug. 1641.. there was an Order published by the House of Commons, for the taking away all scandalous Pictures out of Churches, in which there was more intended by the Authors than at first their instruments understood, untill instructed by private information how farre the People were to inlarge the meaning."

It may I think be reasonably supposed, that many of the "reliques of idolatry" were, during the interval of time which elapsed between the giving of this Order and the date of Dowsing's Commission, forcibly removed by the people, and that it was left for Dowsing to smite and not spare, at the subsequent period.

It was soon after the publication of the Order, that country committees were called into existence for the exercise of certain powers conferred upon them by the Parliament, in connection with this undertaking. At the instance, and under the direction of the Earl of Manchester, who received his commission as General of the associated counties of Essex, Suffolk, Norfolk, Lincoln, Huntingdon, Cambridge, and Hertford, in 1642, and resigned it in 1645, William Dowsing received his appointment as Parliamentary Visitor of the Suffolk Churches. Of the five or six associations formed in the interest of the Parliamentarian party, this is the only one that stood its ground.

A copy of the original Commission, formerly in the possession of the late D. E. Davy, has never I think been printed. It is as follows—

A Commission from the Earle of Manchester.

"Whereas by an ordinance of the Lords and Comons assembled in Parliamt bearinge date the 23<sup>th</sup> day of August last, it is amongst other thinges ordained y<sup>t</sup> all Crucifixes, Crosses & all Images of any one or more psons of the Trinity, or of the Virgin Marye, & all other Images & pictures of Saints & superstitious inscriptions in or upon all & every y<sup>e</sup> s<sup>d</sup> Churches or Cappelles or other place of publike prayer, Churchyards or other places to any y<sup>e</sup> s<sup>d</sup> Churches or Chapells, or other place of publike praier belonginge, or in any other open place shalbe before November last be taken away & defaced, as by the s<sup>d</sup> Ordinance more at large appeareth. And whereas many such Crosses, Crucifixes

other superstitious images and pictures are still continued within y<sup>e</sup> Associated Counties in manifest contempt of the s<sup>d</sup> Ordinance, these are therefore to will and require you forthwith to make your repaier to the seuerall associated Counties, & put the s<sup>d</sup> Ordinance in execution in euery particular, hereby requiring all Mayors, Sheriffs, Bayliffs Constables, head boroughs & all other his Ma<sup>ties</sup>. Officers & loveinge subjects to be ayding & assisting unto you, whereof they may not fail at their perill. Given under my hand & seale this 19<sup>th</sup> of December 1643."

(Signed) Manchester

"To Willm Dowsing Gen.  
& to such as hee shall appoint."

'From a copy in my possession, nearly of the above date

D. E. Davy.'

The destruction wrought by Dowsing in Suffolk, was by no means the only task of the kind which he performed. In the same year (1643) he visited the county of Cambridge, also the University, where he entered and defaced the College chapels, demanding of each the sum of forty shillings for so doing. This abominable tryanny is set forth in a very rare and remarkable work, entitled "*Querela Cantabrigiensis; or, a Remonstrance, by way of Apology for the banished members of the late flourishing University of Cambridge. By some of the said sufferers*" (Oxford, 1646) in these words:—

"And one who calls himself *John Dowsing* (a mistake for *William Dowsing*), and by vertue of a pretended Commission goes about the Country like a Bedlam breaking glasse windowes, having battered and beaten downe all our painted glasse, not only in our Chapples, but (contrary to order) in our publique Schooles, Colledge Halls, Libraryes, and Chambers, mistaking perhaps the liberall Arts for Saints (which they intend in time to pul down too) and having (against an Order) defaced and digged up the floors of our Chapples, many of which had lien so for two or three hundred yeares together, not regarding the dust of our founders and predecessors, who likely were buried there; compelled us by armed Souldiers to pay forty shillings a Colledge for not mending what he had spoyled and defaced, or forthwith to go to Prison: We shall need to use no more instances than these two, to shew that neither place, person nor thing, hath any reverence or respect amongst them."

In Master's "*History of the College of Corpus Christi, with Continuations by J. Lamb, D.D.*" (1831) p. 47, is a further account of Dowsing's work in Cambridge. An

extract from a Journal which relates his doings at this place, is far too important to pass over ; I have therefore ventured to give the subject matter there contained :—

“By the greatest good fortune, the furious zeal of a bigotted fanatic has been the means of preserving to us the monument of a very considerable benefactor and great ornament to this University, I mean Dr. RICHARD BILLINGFORD, who in 1432 founded a chest as a fund for its members, which has been ever since called after his own name, put into it a hundred marks and placed it in St. Benedict's Church, in the Chancel of which, then the only Chapel made use of for the devotions of the College, he was buried, but his tomb-stone has by some accident been since removed into the north aisle. In 1643, a fatal æra for this seat of learning, one William Dowsing, of whom an account is given by Dean Barwick in the *Querela Cantabrigiensis* p. 17, 18, was authorized by those then in power, to go through Cambridgeshire and eradicate all the relicts of superstition in the parish churches : in which progress his ignorant and mad zeal led him not only to deface all the painted glass he met with, to the great disfigurement of the windows, but also to reave and destroy all those inscriptions on brass or stone which had the precatory form (in use till the time of the reformation) before them, to the utter ruin of many monuments in this country : so that he is to be traced very exactly through most of the churches in these parts by the spoil and havock he made wherever it was his mischance to arrive. He was so well satisfied with what he was about, that he kept a journal of the reformation he made in each church ; by means of which published by a worthy friend of mine from the original MS.,\* this tomb was happily recovered from the oblivion it has laid in ever since. It is a grey marble of about six or seven feet long, having in the midst of it the portraiture of a doctor of divinity on his knees, in his robes of Congregation and hood over his shoulders, exactly like the modern ones, with a scrole issuing from his hands, having on it, I imagine this inscription, *Me tibi Virgo pia Genetrix commendo Maria*, probably addressed to the picture of the Virgin Mary with her Son in her arms above his head, which is shaved ; but as the brass from that, as well as from the scrole, with the inscription beneath him, are reaved and lost, so nothing could have retrieved it, but the following barbarous account in the journal, which I take word for word as in the original, p. 50.

“At Bene't Temple, } There are seven superstitious pictures,  
Dec. 28. } fourteen cherubims, and two superstitious  
ingravings ; one was to pray for the soul of John Canterbury and his wife. And an inscription of a mayd praying to the Sonn and Virgin Mary, 'twas in Lating, *Me tibi-Virgo Pia Gentier commendo Maria* ; “a mayd was born from me which I commend to the oh Mary” (1432) Richard Billingford did commend thus his daughter's soule.’

“From which particulars it is easy to gather that this must mean Dr.

\* Zachary Grey, LL.D., “*Schismatics Delineated*,” 1739.

Billingsford, who, by his interpretation is metamorphosed, into a maid, recommending her daughter's soul to the Virgin Mary. The date and name are a sufficient proof of what is advanced: though it must be confessed there is as much obscurity thrown over it as the thing would admit of. In this instance however and one or two more he is of service: and had he been equally careful in minuting down the names and dates of other monumental inscriptions as in this, by the help of other lights which might have occurred, the mischief he did would not have been irreparable; but this is so singular that he deserves not our thanks. Besides it would have taken up too much of his time, which was employed from December to March in this business: especially in places where they abounded; as for instance in St. John's College Chapel, where there was no less than forty-five superstitious monumental inscriptions; an abundance that would have employed more of his leisure, than we can suppose a person of his importance in the business of reformation had to throw away."

As a record of wanton mischief, intermingled as one cannot help observing, with a desire for plunder and notoriety, such as makes it hard for the most determined enemy of superstitious ornaments to palliate or defend, this 'Journal' stands without an equal, and it is to be most devoutly hoped, that the outburst of intolerant zeal, almost bordering on barbarism, may long remain without a parallel in the history of the country.

The form of appointment of any one of Dowsing's Deputies is given at the foot of the 'Journal' in the following form:—

"Feb. 4th. By Virtue of a Warrant directed to me, by the right Hon<sup>ble</sup> the Earl of Manchester. I do hereby depute and appoint You T. D. (Qy. *Thomas Denning*) in my absence to execute the said Warrant in every particular, within the County of ——— According to an Ordinance of Parliament therein mentioned, and Power given unto me by the said Warr<sup>t</sup> as fully as I myself may, or might execute the same. In witness whereof I have hereunto set my Hand and Seal."

This Memorandum of appointments made, is placed at the head of the 'Journal':—

"WILLIAM DOWSING substitutes *Edmund Blomfield of Aspell-Stonham, Edmund Mayhew of Gosbeck, & Thomas Denning & Mr. Thomas Westhorp of Hundon*, (a godly man) and *Mr. Thomas Glanfield of Gosbrock, Francis Verden for Wangford, Suthelham, Blything, Bosmere, Sudbury, Clare, Fordham, Blackmere*, and would have had *Hartsmere*. And *Francis Jessup of Beccles, for Lethergland and Shutford Hundred*,

and Bungay, Blithborough, Yoxford, and Ringshall.”\*

Of these Deputies, one a “Mr. Thomas Westhorp, of Hunden,” is referred to as “a godly man,” probably owing to his excessive zeal in the cause. The same epithet is applied in the ‘Journal’ to the Lecturer at Aldborough, and to a Churchwarden of St. Margaret’s, Ipswich, who shewed themselves ready to pull down and destroy at Dowsing’s bidding. Two other of Dowsing’s associates, Blomfield and Glanfield, appear to have been related to him by marriage. A deputy, by name *Crow*, not included among those already mentioned, appears from the ‘Journal’ to have exercised his office at Elmsett previous to Dowsing’s arrival. Whatever may be said of the others, we need have no hesitation in speaking of the Deputy “Francis Jessup, of Beccles,” as the very embodiment of ignorance, presumption, and knavery. A former Vicar of Lowestoft, the Rev. James Rowse, has left on record this account of Jessop’s visit to the parish church :

“In the same yeare after, on the 12th of June, there came one Jissope with a commission from the Earle of Manchester to take away from gravestones all inscriptions one weh hee found ‘orate pro anima.’ A wretched commissioner, not able to read or find out that weh his commission enjoined him to remove : hee took up in our church soe much brasses, as hee sould to Mr. Josiah Wild for five shillings, weh was afterwards, contrary to my knowledge, runn into the little bell that hangs in the town house. Thear wearr taken up in the middle alley, twelve peeeces, belonging to twelve severall generations of the Jettors.

In the chancell, one belonging to Bpp. Scroope ; the words there, ‘Richardus Scroope, Episcopus Dromorocensis, et hujus ecclie vicarius, hic jacet. qui obiit 10 May. anno 1364.’

There was alsoe by this Jyssop taken up in the vicar’s chancell one the north side of the church, a fair peece of brasse with this inscription : ‘Hic jacet Johannes Goodknapp, hujus ecclesie vicarius, qui obiit 4<sup>to</sup> Novembris, anno Dni, 1442.’”

The doings of this man at Gorleston, surpass everything of the kind on record, and the account given here, is an example of the thoroughness, which, alas ! characterized so much of the work done by these sacrilegious invaders of the churches of East Anglia.

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\* Gosbrock, Suthelham, Blacksmere, Lethergland and Shutford ought respectively to be read as, *Gosbeck, South Elmham, Blackbourn, Lothingland and Mutford.*

GORLESTON. "In the chancel, as it is called, we took up twenty brazen superstitious inscriptions, *Ora pro nobis*, &c. ; broke twelve apostles, carved in wood, and cherubims, and a lamb with a cross ; and took up four superstitious inscriptions in brass, in the north chancel, *Jesu filii Dei miserere mei*, &c. ; broke in pieces the rails, and broke down twenty-two popish pictures of angels and saints. We did deface the font and a cross on the font ; and took up a brass inscription there, with *Cujus animæ propitiatur Deus*, and 'Pray for y<sup>e</sup> soul,' &c., in English. We took up thirteen superstitious brasses. Ordered Moses with his rod and Aaron with his mitre, to be taken down. Ordered eighteen angels off the roof, and cherubims to be taken down, and nineteen pictures on the windows. The organ I brake ; and we brake seven popish pictures in the chancel window,—one of Christ, another of St. Andrew, another of St. James, &c. We ordered the steps to be levelled by the parson of the town ; and brake the popish inscription, *My flesh is meat indeed, and my blood is drink indeed*. I gave orders to break in pieces the carved work, which I have seen done. There were six superstitious pictures, one crucifix, and the Virgin Mary with the infant Jesus in her arms, and Christ lying in a manger, and the three kings coming to Christ with presents, and three bishops with their mitres and crosier staffs, and eighteen Jesuses written in capital letters, which we gave orders to do out. A picture of St. George, and many others which I remember not, with divers pictures in the windows, which we could not reach, neither would they help us to raise ladders ; so we left a warrant with the constable to do it in fourteen days. We brake down a pot of holy water, St. Andrew with his cross, and St. Catherine with her wheel ; and we took down the cover of the font, and the four evangelists, and a triangle for the Trinity, a superstitious picture of St. Peter and his keys, an eagle, and a lion with wings. In Bacon's isle was a friar with a shaven crown, praying to God in these words, *Miserere mei Deus*,—which we brake down. We brake a holy water font in the chancel. We rent to pieces a hood and surplices. In the chancel was Peter pictured on the windows, with his heels upwards, and John Baptist, and twenty more superstitious pictures, which we brake ; and I H S the Jesuit's badge, in the chancel window. In Bacon's isle, twelve superstitious pictures of angels and crosses, and a holy water font, and brasses with superstitious inscriptions. And in the cross alley we took up brazen figures and inscriptions, *Ora pro nobis*. We brake down a cross on the steeple, and three stone crosses in the chancel, and a stone cross in the porch."

At Somerleyton, Jessop removed the painted glass, and exacted the sum of 6s. 8d. for his labour. Sometimes it would appear that the Deputy wrought independently of Dowsing, at other times 'master and man' were associated together in the work of spoilation.

Concerning Dowsing himself, it is difficult to speak with any degree of certainty. Nothing in the way of a pictorial representation of him is known to exist, it is however easy enough to imagine, from the word portraiture by which he has become so familiar to us, that his severe and relentless spirit came out strongly in his personal appearance.

There has been some difference of opinion respecting the place of Dowsing's birth. In the 'Journal,' he is alluded to as "of Stratford," (Stratford St. Mary, Suff:) but his connection with this place is unknown. It would appear that, probably, during some portion of his life Dowsing resided at Stratford, but there is no evidence to prove that the family ever settled there. Three individuals of the same name, mentioned in the Register as being interred in this parish, have apparently no connection with William Dowsing's family. It has been asserted, and "universal tradition" is said to confirm the opinion, (!) that Dowsing was a native of Pulham St. Mary, in Norfolk. Several entries in the parish Registers in which the name of a William Dowsing occur, seen to have led to the formation of this opinion, and to the consequent acceptance in some quarters of the theory. It is, however, plain from a monumental inscription in the churchyard at Pulham St. Mary,\* that a connection existed between the Dowsing's residing there, and others of the same name at Laxfield, at which latter place the Iconoclast's family were located, and where William probably drew his first breath and also expired.

Mr. F. C. Brooke, has inserted in his Wodderspoon collection, previously referred to, a MS. note to the

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\* In the churchyard of Pulham St. Mary, near the S.E. corner of the Chancel is a brick tomb covered by a slab, bearing the following inscription :—

" Here lyeth the Body of Margaret, the wife of Peter Watts, daughter and sole Heiress of William Dowsing, of Laxfield, in the county of Suffolk, Gent., obiit 14th day of February, Anno Domini, 1707."

Above is a shield bearing the arms of *Watts*, a lion rampant with a mullet for difference, impaling *Dowsing*, a fess between two lions passant.



effect that he was informed by W. Stevenson Fitch, in April 1849, that Dowsing lived at Eye; that he had in his possession Dowsing's admission as a copyhold tenant to the Manor of Eye Priory, and further that he had compared Dowsing's autograph (where this appeared is not stated,) with the one on the Eye document, and found them to be facsimiles. The date of the admission is not given, but most likely it was previous to the troublous times when Dowsing assumed the rôle of a mighty despoiler. Dowsing is sometimes referred to as "of Coddendam," but the village of Laxfield appears to be fairly entitled to the honour of having given birth to the man, who, in his mature years, did his utmost to disfigure the church of the parish in which he had been nurtured. In the course of his 'Journal,' under Laxfield, Dowsing incidentally mentions a "*William Dowsing* of the same town," as appointed to pull down the chancel steps. We find mention made of the name of Simon Dowsing, of Laxfield, as lending the sum of ten pounds for the defence of the Parliament in 1642, so that the family sympathy was clearly with the Parliamentarians.

In the Laxfield Registers *the* William Dowsing is entered as baptised 2nd May, 1596, which would make him of about the age of fifty years at the time of his visitation.

"1596. Will'm Dowsinge sonne of Wollfran & Johane was baptyzed the seconde daye of maye."

To this is appended the following note:—

"This man was by the Earl of Manchester, in the Great Rebellion, A.D. 1644, appointed Visitor of the Churches in Suffolk, to destroy and abolish all the remains of popish superstition in them. There are few which do not yet bear marks of his indiscreet zeal. 1804."

This note, it must be borne in mind, is no older than the early part of the present century, and appears to be in the neat hand-writing of the late D. E. Davy.

Dowsing seems to have been twice married. By his first wife, Thamar, he had ten children one of whom, Samuel, (born 1633, and living in 1682), is mentioned in

the introductory note at the commencement of the 'Journal.' He is likewise there stated to be "of Stratford," which is the more remarkable as his father, William Dowsing, although said to be also "of Stratford," was buried at Laxfield, and Samuel is alluded to in the Will of his kinswoman, Mary Blomefield (1682 *Suff: Archd<sup>y</sup>*), as of Neyland. The genealogical place of these Laxfield Dowsings, may be clearly seen on reference to the valuable pedigree which Mr. J. J. Muskett,—whose intimate acquaintance with Suffolk family history eminently fits him for the task,—has skilfully and most kindly worked out for me.

The earliest known reference to the Dowsing's of Laxfield, dates back as far as the middle of the 15th century, and for a long period they retained a respectable position among the yeomanry of the county.

There are several monumental inscriptions in Laxfield church and churchyard, to various members of the family. A brass has or had the following:—

"HERE LYETH BURYED THE BODY OF WILLM DOWSING, WHO HAD ISSUE BY ELIZABETH HIS WIFE, 4 SONES AND 1 DAUGHTER, BEING OF ABOUT THE AGE OF 88 YEARES, DECEASED THE SECOND DAY NOUEMBER, ANNO DNI. 1614."

There is also a brass to John Smyth and Margaret his wife, daughter of Wolferan Dowsinge, and who died 1621. A stone with a Latin inscription to Sybilla, wife of William Dowsing, who died 21 March, 1676, æt. 68. This stone bears the arms of Dowsing,—*a fess between two lions passant*, impaling Green.

The following entry without doubt refers to the William Dowsing: \*—

"Mr. William Dowsing was buried the 14th day of March, 1679. And no Affidavit was given me in of his buriall according to the late Act in that case provided. And I certified the Churchwardens and Overseers of the same, vnder my Hand March 22th 1679.

W. Adamson, Vicar

\* Two other Dowsings, bearing the same christian name of William, are also entered as interred at Laxfield during the latter part of the seventeenth century.

It would appear from this, that William Dowsing lived to pass fourscore years, leaving behind him a name, which although probably an enduring one, can only continue, subject to the reproaches that will be heaped upon it, not only by an ever increasing number of such as cherish with affectionate feelings the "wonders of old time," but by those who hate base injustice and cruel wrong, especially if done, as not infrequently has been the case, in the name of truth and charity.

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## THE JOURNAL, &c.

SUDBURY, Suffolk. *Peter's* Parish. JAN. the 9th. 1643. We brake down a picture of God the Father, 2 Crucifix's, and Pictures of Christ, about an hundred in all; and gave order to take down a Cross off the Steeple; and diverse Angels, 20 at least, on the Roof of the Church.

SUDBURY, *Gregory* Parish. JAN. the 9th. We brake down 10 mighty great Angels in Glass, in all 80.

*Alhallows*, JAN. the 9th. We brake about 20 superstitious Pictures; and took up 30 brazen superstitious Inscriptions, *ora pro nobis*, and *pray for the soul*, &c.

1. SUFFOLK. At HAVER<sup>L</sup>. JAN. the 6th. 1643. We broke down about an hundred superstitious Pictures; and seven Fryars hugging a Nunn; and the Picture of God and Christ; and diverse others very superstitious; and 200 had been broke down before I came. We took away two popish Inscriptions with *ora pro nobis*; and we beat down a great stoneing Cross on the top of the Church.

2. At CLARE, JAN. the 6th. We brake down 1000 Pictures superstitious; I brake down 200; 3 of God the Father, and 3 of Christ, and the Holy Lamb, and 3 of the Holy Ghost like a Dove with Wings; and the 12 Apostles were carved in Wood, on the top of the Roof,

which we gave order to take down; and 20 Cherubims to be taken down; and the Sun and Moon in the East Window, by the King's Arms, to be taken down.

3. HUNDEN, JAN. the 6th. We brake down 30 superstitious Pictures; and we took up 3 popish Inscriptions in brass, *ora pro nobis*, on them; and we gave order for the levelling the Steps.

4. WIXO, JAN. the 6th. We brake a Picture; and gave order for levelling the Steps.

5. WITHERSFIELD, JAN. the 6th. We brake down a Crucifix, and 60 superstitious Pictures; and gave order for the levelling the Steps in the Chancel.

6. STOKE-NAYLAND, JAN. the 19th. We brake down an 100 superstitious Pictures; and took up 7 superstitious Inscriptions on the Grave-Stones, *ora pro nobis*, &c.

7. NAYLAND, SUFF. JAN. the 19th. 1643. We brake down 30 superstitious Pictures; and gave order for the taking down a Cross on the Steeple; We took up 2 popish Inscriptions, *ora pro nobis*, &c

8. RAYDEN, JAN. the 20th. We brake dow an Crucifix, and 12 superstitious Pictures; and a popish Inscription, *ora pro nobis*, &c.

9. HOUGHTON, JAN, the 20th. We brake 6 superstitious Pictures.

10. BARHAM, JAN. the 22nd. We brake down the 12 Apostles in the Chancel, and 6 superstitious more there; and 8 in the Church, one a Lamb with a Cross X on the back; and digged down the Steps; and took up 4 superstitious Inscriptions of Brass, one of them *Jesu, Fili Dei, miserere mei*, and *O mater Dei, memento mei*,—*O mother of God, have mercy on me!*

11. CLAYDEN, JAN. the 22nd. We brake down 3 superstitious Pictures; and gave order to take down 3 Crosses of the Steeple; and one of the Chancel.

12. CODDENHAM, JAN. the 22nd. We gave order for taking down 3 Crosses of the Steeple; and one of the Chancel.

13. YKE, JAN. the 23rd. We brake down 25

superstitious Pictures; and took up a superstitious Inscription.

14. DUNSTALL, JAN. the 23rd. We brake down 60 superstitious Pictures; and broke in pieces the Rails; and gave order to pull down the Steps.

15. ALDBOROUGH, JAN. the 24th. We gave order for taking down 20 Cherubims, and 38 Pictures; which their Lecturer Mr. *Swayn*, (a godly man) undertook, and their Captain Mr. *Johnson*.

16. ORFORD, JAN. the 25th. We brake down 28 superstitious Pictures; and took up 11 popish Inscriptions in Brass; and gave order for digging up the Steps, and taking of 2 Crosses of the Steeple of the Church, and one of the Chancel, in all 4.

17. SNAPE, JAN. the 25th. We brake down 4 popish Pictures; and took up 4 Inscriptions of Brass, of *ora pro nobis*, &c.

18. STANSTED, JAN. the 25th. We brake down 6 superstitious Pictures; and took up a popish Inscription in Brass.

19. SAXMUNDHAM, JAN. the 26th. We took up 2 superstitious Inscriptions in Brass.

20. KELSHALL, JAN. the 26th. We brake down 6 superstitious Pictures; and took up 12 popish Inscriptions in Brass; and gave order to levell the Chancel, and taking down a Cross.

21. CARLETON, JAN. the 26th. We brake down 10 superstitious Pictures; and took up 6 popish Inscriptions in Brass; and gave order to levell the Chancel.

22. FARNHAM, JAN. the 26th. We took up a popish Inscription in Brass.

23. STRATFORD. We brake down 6 superstitious Pictures.

24. WICKHAM, JAN. the 26th. We brake down 15 popish Pictures of Angels and Sts; and gave order for taking 2 Crosses; one on the Steeple, & the 2nd on the Church.

25. SUDBURNE, JAN. the 26th. We brake down

6 Pictures, and gave order for the taking down of a Cross on the Steeple; and the Steps to be levelled.

26. UFFORD, JAN. the 27th. We brake down 30 superstitious Pictures; and gave direction to take down 37 more; and 40 Cherubims to be taken down of Wood; and the chancel levelled. There was a Picture of Christ on the Cross, and God the Father above it; and left 37 superstitious Pictures to be taken down; and took up 6 superstitious Inscriptions in Brass.

27. WOODBRIDGE, JAN. the 27th. We took down 2 superstitious Inscriptions in Brass; and gave order to take down 30 superstitious Pictures.

28. KESGRAVE, JAN. the 27th. We took down 6 superstitious Pictures; and gave order to take down 18 Cherubims, and to levell the Chancel.

29. RUSHMERE, JAN. the 27th. We brake down the Pictures of the 7 deadly Sins, and the Holy Lamb with a Cross about it; and 15 other superstitious Pictures.

30. CHATSHAM, JAN. the 29th. Nothing to be done.

31. WASHBROOK, JAN. the 29th. I broke down 26 superstitious Pictures; and gave order to take down a stoneing Cross; and the Chancel to be levelled.

32. COPDOCK, JAN. the 29th. I brake down 150 superstitious Pictures, 2 of God the Father, and 2 Crucifixes; did deface a Cross on the Font; and gave order to take down a stoneing Cross on the Chancel, and to levell the Steps; and took up a Brass Inscription, with *ora pro nobis*, and *cujus animæ propitiatur Deus*.

33. BELSTEAD. We brake down 7 superstitious Pictures, the Apostles, and 2 others; and took up 4 Inscriptions in Brass, of *ora pro nobis*, &c.

34. IPSWICH, *Stoke Mary's*. 2 Crosses in Wood, and 2 Cherubims painted; and one Inscription in Brass, with *ora pro nobis*, &c.

35. At *Peter's*, was on the Porch, the Crown of Thorns, the Spunge and Nails, and the Trinity in Stone; and the Rails where there, which I gave order to break in pieces.

36. *Mary's* at the Key. JAN. the 29th. I brake down 6 superstitious Pictures.

37. *St. Mary Elmes*, JAN. the 29th. There was 4 iron Crosses on the Steeple; which they promised to take down that Day, or the next.

38. *Nicholas*, JAN. the 29th. We brake 6 superstitious Pictures; and took up 2 Brass Inscriptions, of *ora pro nobis*; and gave order for another, *cujus anima* (sic) *propitietur Deus*; and there was the Crown of Thorns.

39. *Matthew's*, JAN. the 29th. We brake down 35 superstitious Pictures, 3 Angels with Stars on their breasts, and Crosses.

40. *Mary's* at the Tower, JAN. the 29th. We took up 6 Brass Inscriptions, with *ora pro nobis*, and *ora pro animabus*, and *cujus animæ propitietur Deus*; and *pray for the soul*, in English; and I gave order to take down 5 iron Crosses, and one of Wood on the Steeple.

41. *Margarett's*, JAN. the 30th. There was 12 Apostles in Stone taken down; and between 20 and 30 superstitious Pictures to be taken down, which a (godly man) a Churchwarden promised to do.

42. *Steven's* JAN. the 30th. There was a popish Inscription in Brass, *pray for the Soul*.

43. *Lawrence*, JAN. the 30th. There was 2 popish Inscriptions, one with Beads, and written *ora pfo nobis*.

44. *Clements*, JAN. the 30. They four Days before had beaten up divers superstitious Inscriptions.

45. At *Elens*, JAN. the 30th. Nothing.

46. *PLAYFORD*. JAN. the 30th. We brake down 17 popish Pictures, one of God the Father; and took up 2 superstitious Inscriptions in Brass; and one *ora pro nobis* and *cujus animæ propitietur Deus*, and a 2nd *pray for the soul*.

47. *BLAKENHAM*, at the Water, *Feb.* the 1st. 1643. Only the Steps to be levelled, which I gave them 8 days to do it.

48. *BRAMFORD*, *FEB.* the 1st. A cross to be

taken off the Steeple; we brake down 841 superstitious Pictures; and gave order to take down the Steps, and gave a fortnight's time; and took up 3 Inscriptions with *ora pro nobis*, and *cujus animæ propitiatur Deus*.

49. SPROUGHTON. We brake down 61 superstitious Pictures; and gave order for the Steps to be levelled, in a fortnight's time; and 3 Inscriptions, *ora pro nobis*, and *cujus animæ propitiatur Deus*.

50. BURSTALL, FEB. the 1st. We took off an Iron Cross off the Steeple; and gave order to levell the Steps.

51. HINTLESHAM. FEB. the 1st. We brake down 51 superstitious Pictures; and took up 3 Inscriptions, with *ora pro nobis* and *cujus animæ propitiatur Deus*; and gave order for digging down the Steps.

52. HADLEIGH. FEB. the 2nd. We brake down 30 superstitious Pictures, and gave order for taking down the rest, which were about 70; and took up an Inscription, *quorum animabus propitiatur Deus*; and gave order for the taking down a Cross on the Steeple; gave 14 days.

53. LAYHAM, FEB. the 2nd. We brake down 6 superstitious Pictures, and take down a Cross off the Steeple.

54. SHELLY, FEB. the 2nd. We brake down 6 superstitious Pictures; and took off 2 Inscriptions, with *cujus animæ propitiatur Deus*.

55. HIGHAM, FEB. the 2nd. We brake down 15 superstitious Pictures in the Chancel; and 16 in the Church, (so called); and gave order to levell the Steps in 14 days.

56. FEB. the 3d. WENHAM *Magna*. There was Nothing to reform.

57. FEB. the 3d. WHENHAM *Parva*. We brake down 26 superstitious Pictures, and gave order to break down 6 more; and to levell the Steps.—One Picture was of the Virgin Mary.

58. FEB. the 3d. CAPELL. We brake down 3



superstitious Pictures; and gave order to take down 31, which the Churchwarden promised to do; and to take down a stoneing Cross on the outside of the Church, (as it is called.)

FEB. the 3d. We were at the Lady *Bruce's* House, and in her Chapell, there was a Picture of God the Father, of the Trinity, of Christ, and the Holy Ghost, the Cloven Tongues; which we gave order to take down, and the Lady promised to do it.

59. NEEDHAM-MARKET, FEB. the 5th. We gave order to take down 2 Iron Crosses on the Chappel, and a stoneing Cross.

60. BADLEY, FEB. the 5th. We brake down 34 superstitious Pictures; Mr. *Dove* promised to take down the rest, 28; and to levell the Chancel. We took down 4 superstitious Inscriptions, with *ora pro nobis*, and *cujus animæ propitiatur Deus*.

61. STOW-MARKET, FEB. the 5th. We gave order to break down about 70 superstitious Pictures; and to levell the Chancel, to Mr. *Manning*, that promised to do it; and to take down 2 Crosses, one on the Steeple, and the other on the Church, (as it is called); and took of an Inscription, of *ora pro nobis*.

62. WETHERDEN, FEB. the 5th. We brake a 100 superstitious Pictures in *Sr Edward Silliard's* Isle; and gave order to break down 60 more; and to take down 68 Cherubims; and to levell the steps in the Chancel; there was taken up 19 superstitious Inscriptions, that weighed 65 pounds.

63. ELMSWELL, FEB. the 5th. We brake down 20 superstitious Pictures; and gave orders to break down 40 and above, and to take down 40 Cherubims. We took up 4 superstitious Inscriptions, with *ora pro nobis*.

64. TOSTICK, FEB. the 5th. We brake down about 16 superstitious Pictures; and gave order to take down about 40 more; and to levell the Steps. We took a superstitious Inscription, with *ora pro nobis*.

65. BURY St. EDMUND's, FEB. the 5th. *Mary's*

Parish. Mr. *Chaplain* undertook to do down the Steps; and to take away the superstitious Pictures.

66. *James's* Parish. Mr. *Moody* undertook for.

67. KINFORD, FEB. the 6th. We gave order to take down a Cross, and other Pictures.

68. FEB. the 6th. At NEWMARKET, They promised to amend all.

69. COMEARTH *Magna*, FEB. the 20th. I took up 2 Inscriptions, *pray for our souls*; and gave order to take down a Cross on the Steeple; and to levell the Steps. *John Pain*, Churchwarden, for not paying, and doing his duty enjoined by the Ordinance, I charged *Henry Turner*, the Constable, to carry him before the Earl of *Manchester*.

70. *Little* COMEARTH, FEB. the 20th. There were 2 Crosses, one in Wood, and another in Stone, which I gave order to take them down; and I brake down 6 superstitious Pictures. Had no Noble.

71. NEWTON, FEB. the 21st. *William Plume*, Churchwarden, and *John Shrive*, Constable. I brake down 4 superstitious Pictures, one of Christ, and 6 in the Chancel, one of Christ, and one of the Virgin Mary; and to see the Steps levelled.

\* NAYLAND, FEB. the 21st. *Henry Hill*, *Henry Campin*, Churchwardens; *Abraham Vangover*, Constable. Churchwardens promised the 6s. 8d. within a Week.

72. ASSINGTON, FEB. the 21st. We brake down 40 Pictures, one of God the Father, and the other very superstitious; and gave order to levell the Chancel; and to take a Cross off the Steeple. Constable, *James Springes*.

73. At Mr. *Thomas Humberfield's* or *Somberfield's*, I brake down 9 superstitious Pictures, and a Crucifix, in the Parish of STOKE. He refused to pay the 6s. 8d. This was in the Lord *Windsor's* Chappel.

74. FEB. the 23d. At Mr. Cap<sup>t</sup>. *Waldgrave's* Chappel, in BUERS, there was a Picture of God the Father, and divers other superstitious Pictures, 20 at least, which they promised to break, his Daughter and

Servants; he himself was not at home, neither could they find the key of the Chappel. I had not the 6s. 8d. yet promised it. And gave order to take down a Cross.

75. BUERS, FEB. the 23d. We brake down above 600 superstitious Pictures, 8 Holy Ghosts, 3 of God the Father, and 3 of the Son. We took up 5 Inscriptions of *quorum animabís* (sic) *propitietur Deus*; one *pray for the soul*. And Superstitions in the Windows, and some divers of the Apostles.

76. COMEARTH *Magna*. (Mentioned before, No. 69.)

77. GLENSFORD, FEB the 26th. We brake down many Pictures; one of God the Father, a Picture of the Holy Ghost, in Brass. A Noble.

78. OTLEY, FEB. the 27th. A Deputy brake down 50 superstitious Pictures; a Cross on the Chancel; 2 Brass Inscriptions; and Moses with a Rod, and Aaron with his Mitre, taken down; and 20 Cherubims to be broke down.—6s. 8d.

79. MULLEDEN, FEB. the 27th. He brake down 6 superstitious Pictures; and gave order to levell the Steps in 20 Days.—6s. 8d.

80. HOO, FEB. the 27th. A superstitious Inscription of Brass, and 8 superstitious Pictures brake down; and gave order to levell the Steps in 20 Days.—6s. 8d.

81. LETHERINGHAM, FEB. the 27th. He took of three popish Inscriptions of Brass; and brake down 10 superstitious Pictures; and gave order to levell the Steps in 20 Days.—6s. 8d.

82. EASTON, FEB. the 28th. He brake up one Inscription in Brass; and 16 superstitious Pictures; 3 Crosses he gave order to take down; & to levell the Steps in 20 Days.—6s. 8d.

83. KETTLEBURGH, FEB. the 28th. In the Glass, 6 superstitious Pictures; gave order to break them down, and to levell the Steps in 20 days.—6s. 8d.

84. HELMINGHAM, FEB. the 29th. Brake down 3 superstitious Pictures; and gave order to take down 4

Crosses; and 9 Pictures; and Adam and Eve to be beaten down.—6s. 8d.

85. WOOLPIT, FEB. the 29th. My Deputy. 80 superstitious Pictures; some he brake down, and the rest he gave order to take down; and 3 Crosses to be taken down in 20 Days.—6s. 8d.

86. BAYTON Bull, MARCH the 1st. He brake down 20 Pictures; and the Steps to be levelled in 20 Days.—6s. 8d.

87. KAYFIELD, APRIL the 3d. A Deputy brake down divers, which I have done.

88. APRIL the 3d. BEDDINGFIELD. I brake down 14 superstitious Pictures, one of God the Father, and 2 Doves, and another of St. Catherine and her Wheel; and gave order to take down 3 stoneing Crosses on Porch, Church, and Chancel.

89. TANNINGTON, APRIL the 3d. My Deputy brake down 27 Pictures, 2 were Crucifixes, which I brake of part.

90. BRUNDISH, APRIL the 3d. There were 5 Pictures of Christ, the 12 Apostles, a Crucifix, and divers superstitious Pictures. The Vicar have 2 Livings.

91. WILBY, 4 superstitious Pictures. April the 4th. 30 We brake down; and gave order to take 10 more, and the Steps to be levelled; and the Whip, and Pincers, and Nails, that was at Christ's crucifying, and the Trinity, all in Stone.

92. STRADBROOK, APRIL the 4th. 8 Angels off the Roof, and Cherubims in Wood, to be taken down; and 4 Crosses on the Steeple; and one on the Church; and one on the Porch; and 17 Pictures in the upper Window; and *pray for such out of your charity*; and Organs, which I brake.

93. *Nether*, or LINSTED Parva, APRIL the 4th. A Picture of God the Father, and of Christ, and 5 more superstitious in the Chancel; and the Steps to be levelled, which the Churchwardens promised to do in 20 Days.—And a Picture of Christ on the outside of the Steeple,

nailed to a Cross, and another superstitious one. Crosses on the Font. *Will.* (M.S. blotted) is Curate.

94. LINSTED *Magna*, APRIL the 5th, Here was 2 superstitious *orate pro animabus*, and *cujus anima* (sic) *propitiatur Deus*. There was 2 Crucifixes and 8 superstitious Pictures, and 3 Inscriptions of Jesus, in a Window. And gave order to levell the Steps, to Mr. *Evered*. *Will. Aldice*, Curate. D. \* \* \* \* \*  
*Francis Evered*.

95. *Cheston*, or CHEDISTON, APRIL the 5th. 2 superstitious Inscriptions, and 7 popish Pictures, one of Christ, and another of St. George.—6s. 8d.

96. HALLISWORTH, APRIL the 5th. 2 Crucifixes, 3 of the Holy Ghost, and a 3d of the Trinity altogether; and two hundred other superstitious Pictures and more; 5 popish Inscriptions of Brass, *orate pro animabus*, and *cujus animæ propitiatur Deus*; and the Steps to be levelled by the Parson of the town; and to take off a Cross on the Chancel. And then the Churchwardens had order to take down 2 Crosses off the Steeple.

97. REDSHAM *Magna*, APRIL the 5th. A Crucifix, and 3 other superstitious Pictures; and gave order for Mr. *Barenby*, the Parson, to levell the Steps in the Chancel. He preach but once a Day.

98. REGINGFIELD, APRIL the 5th. The Sun and Moon; and JESUS, in Capital Letters; and 2 Crosses on the Steeple: We gave order to take them down; and levell the Steps in 14 Days.

99. BECCLES, APRIL the 6th. Jehovah's between Church and Chancel; and the Sun over it; and by the Altar, *My Meat is Flesh indeed, and My Blood is Drink indeed*. And 2 Crosses we gave order to take down, one was on the Porch; another on the Steeple; and many superstitious Pictures, about 40.—Six several Crosses, Christ's, Virgin Mary's, St. George's and 3 more; and 13 Crosses in all; and Jesus and Mary, in Letters; and the 12 Apostles.

100. ELOUGH, APRIL the 6th. We brake down

12 superstitious Pictures; and the Steps to be levelled; and a Cross to be taken off the chancel, which they promised to do.

101. SATERLY. There were divers superstitious Pictures painted, which they promised to take down; and I gave order to levell the Steps; and to break in pieces the Rails, which I have seen done; and to take off a Cross on the Church.

102. BENACRE, APRIL the 6th. There was 6 superstitious Pictures, one Crucifix, and the Virgin Mary twice, with Christ in her arms, and Christ lying in the Manger, and the 3 Kings coming to Christ with their presents, and St. Catherine twice pictured; and the Priest of the Parish—(M.S. blotted)—*materna* (sic) *Johannem Christi gubernat. O Christ govern me by thy Mother's Prayers!*—And 3 Bishops with their Mitres; and the Steps to be levelled within 6 weeks. And 18 JESUS's, written in Capital Letters, on the Roof, which we gave order to do out; and the Story of Nebudchadnezzar; and *orate pro animabus*, in a Glass window.

103. COCHIE, APRIL the 6th. We brake down 200 Pictures; one Pope, with divers Cardinals, Christ and the Virgin Mary; a Picture of God the Father, and many other, which I remember not. There was 4 Steps, with a Vault underneath, but the 2 first might be levelled, which we gave order to the Churchwardens to do. There was many Inscriptions of JESUS, in Capital Letters, on the Roof the Church, and Cherubims with Crosses on their Breasts; and a Cross in the Chancel; all which, with divers Pictures, in the Windows, which we could not reach, neither would they help us to raise the ladders; all which, we left a Warrant with the Constable to do, in 14 days.

104. RUSHMERE, APRIL the 8th. We brake 10 superstitious Pictures; and gave order to levell the Steps in 20 Days, to make their Windows; and we brake down a Pot, for Holy Water.

105. MUTFORD, APRIL the 8th. We brake down

9 superstitious Pictures; and gave order to take 9 superstitious Inscriptions of Jesus; 2 Crosses on the Steeple; and the Steps to be levelled.

106. FROSTENDEN, APRIL the 8th. 20 superstitious Pictures, one Crucifix, and a Picture of God the Father, and St. Andrew with his Cross, and St. Catherine with her Wheel; 4 Cherubims on the Pulpit; 2 Crosses on the Steeple; and one on the Chancel. And Mr. *Ellis*, an high Constable, of the Town, told me "he saw an *Irish* Man, within 2 months, bow to the Cross on the Steeple, and put off his hat to it." The Steps were there to levell, which they promised to do.

107. COE, APRIL the 8th. We took down 42 superstitious Pictures in Glass; and about 20 Cherubims; and the Steps we have digged down.

108. RAYDEN, APRIL the 8th. We brake down 10 superstitious Pictures; and gave order to take down 2 Crosses, one on the Chancel, and another on the Porch. Steps we digged up.

109. SOUTHWOLD, APRIL the 8th. We break down 130 superstitious Pictures; St. Andrew; and 4 Crosses on the four corners of the Vestry; and gave order to take down 13 Cherubims; and take down 20 Angels; and to take down the Cover of the Font.

110. WALBERWICK. Brake down 40 superstitious Pictures; and to take off 5 Crosses on the Steeple, and Porch; and we had 8 superstitious Inscriptions on the grave Stones.

111. BLYFORD, APRIL the 9th. There was 30 superstitious Pictures; a Crucifix; and the 4 Evangelists; and the Steps promised to be levelled, and begun to be digged down; a Cross on the Chancel they promised to take down; and a Triangle on the Porch, for the Trinity; and 2 Whips, &c. Christ and a Cross all over the Porch.

112. BLYBOROUGH, APRIL the 9th. There was 20 superstitious Pictures; one on the Outside of the Church; 2 Crosses, one on the Porch; and another on the Steeple; and 20 Cherubims to be taken down in the

Church, and Chancel; and I brake down 3 *orate pro animabus*; and gave order to take down above 200 more Pictures, within 8 days.

113. DUNWICH, APRIL the 9th. At *Peter's* Parish. 63 Cherubims; 60 at least of JESUS, written in Capital Letters, on the Roof; and 40 superstitious Pictures; and a Cross on the top of the Steeple. All was promised by the Churchwardens to be done.

114. *Allhallows*. 30 superstitious Pictures; and 28 Cherubims; and a Cross on the Chancel.

115. BRAMFIELD, APRIL the 9th. Twenty-four superstitious Pictures; one Crucifix, and Picture of Christ; and 12 Angels on the Roof; and divers JESUS's, in Capital letters; and the Steps to be levelled, by Sir *Robert Brook*.

116. HEVININGHAM, APRIL the 9th and 10th. Eight superstitious Pictures, one of the Virgin Mary; and 2 Inscriptions of Brass, one *pray for the soul*, and another *orate pro animabus*.

117. POLSTEAD, APRIL the 15th. Forty-five superstitious Pictures; one of Peter with his Keys. 2nd a Bishop's Mitre on his head.—6s. 8d.

118. BOXTEAD. We had 6 superstitious Pictures.

119. STANSTEAD, APRIL the 15th. 5 superstitious Pictures.

120. LAXFIELD, JULY the 17th, 1644. Two Angels in Stone, at the Steeple's end; a Cross in the Church; and another on the Porch, in Stone; and 2 superstitious Pictures on Stone there. Many superstitious Inscriptions in Brass, *orate pro animabus, et cujus animæ propitiatur Deus*. A Picture of Christ, in Glass. An Eagle, and a Lion, with wings, for 2 of the Evangelists; and the Steps in the Chancel. All to be done within 20 Days; the Steps, by *William Dowsing*, of the same Town.

121. TREMBLY, Aug. the 21st., 1644. *Martin's*. There was a Fryar, with a shaven crown, praying to God, in these Words, *miserere mei Deus*; which we brake down; and 28 Cherubims in the Church; which we gave order to take down, by Aug. 24th.



122. Aug. the 21st. BRIGHTWELL. A Picture of Christ, and the Virgin Mary, that we brake down; and the 12 Apostles painted, in Wood; and a Holy Water Font; and a Step to be levelled; all which, we gave order to be broke down, and Steps to be levelled, by Aug. 31st.

123. LEVINGTON, Aug. the 21st. The Steps only to be levelled, by Aug. 31st. And a double Cross on the Church.

124. UFFORD, Aug. 31st. (See No. 26.) Where is set down what we did, JAN. the 27th. "30 superstitious Pictures; and left 37 more to brake down"; and some of them we brake down now. In the Chancel, we brake down an Angel; 3 *orate pro anima*, in the Glass; and the Trinity in a Triangle; and 12 Cherubims on the Roof of the Chancel; and nigh a 100 JESUS—MARIA, in Capital Letters; and the Steps to be levelled. And we brake down the Organ Cases, and gave them to the Poor.—In the Church, there was on the Roof, above a 100 JESUS and MARY, in great Capital Letters; and a Crosier Staff to be broke down, in Glass; and above 20 Stars on the Roof. There is a glorious Cover over the Font, like a Pope's Tripple Crown, with a Pelican on the Top, picking its Breast, all gilt over with Gold. And we were kept out of the Church above 2 hours, and neither Churchwardens, *William Brown*, nor *Roger Small*, that were enjoined these things above three months afore, had not done them in May, and I sent one of them to see it done, and they would not let him have the key. And now, neither the Churchwardens, nor *William Brown*, nor the Constable *James Tokelove*, and *William Gardener*, the Sexton, would not let us have the key in 2 hours time. New Churchwardens, *Thomas Stanard*, *Thomas Stroud*. And *Samuel Canham*, of the same Town, said, "I sent men to rife the Church;"—and *Will. Brown*, old Churchwarden, said, "I went about to pull down the Church, and had carried away part of the Church."



125. BAYLHAM. There was the Trinity in a Triangle, on the Font, and a Cross; and the Steps to be levelled, by the Minister, in 21 days.

126. NETTLESTEAD, Aug. the 22d. An Inscription in the Church, in Brass, *orate pro anima*; and 6 of the Apostles, not defaced; and St. Catherine with her Wheel; and 3 superstitious Pictures more, 2 with Crosier Staves, with Mitres; and the Picture of St. George, St. Martin, and St. Simon.

127. SUMMERSHAM. The same Day. A Cross in the Glass, and St. Catherine with her Wheel, and another Picture in the Glass in the Church; and 2 superstitious Pictures in the Window; and a Holy Water Font in the Church; and on the outside of the Chancel Door, *Jesus. Sancta Maria. Jesus.*

128. FLOUGHTON, Aug. the 22d. A Holy Water Font in the Chancel.

129. ELMSETT, Aug. the 22d. *Crow*, a Deputy, had done before we came. We rent apieces there, the Hood and Surplice.

130. OFTON, Aug. the 22d. There was a Holy Water Font in the Chancel; and the Steps; and some Crosses on the outside of the Church, and Chancel; and we gave order to deface them. We gave order to have them all defaced, and 2 more in a window of the Church; and 2 Stone Crosses on the top of the Steeple. All which we gave order to mend all the defaults, by Saturday come Sennight. At *Ipswich*, at Mr. *Coley's*.

131. BARKING, Aug. the 21st. There was St. Catherine with her Wheel. Many superstitious Pictures were done down afore I came. There was Maria's on the Church Door.

132. WILLESAM, Aug. the 22d. An Holy Water Font in the Chancel; the Steps were levelled; and had been so once before, by a Lord Bishop's Injunction; and by another Lord Bishop after commanded; testified to me, by him that saw it done, Mr. *John Brownbridge*.

133. DAMSDEN, Aug. the 23d. Three Crosses in

the Chancel, on the wall, and a Holy Water Font there; and the Chancel to be levelled by Saturday S'ennight after.

134. WETHERINGSETT, Aug. the 26th. 19 Crosses. 16 about the Arches of the Church; and 3 on the Porch; a Picture on the Porch a Triangle for the Trinity, to be done. *Thomas Colby*, and *Thomas Eley*, Churchwardens. Constables, *John Sutton*, and *John Genkthorne*.

135. MICKFIELD, Aug. the 26th. 2 Crosses. And the Glasses to be made up by Saturday come three weeks. And 10s. to be paid to the Poor within that Time; and the rest afterwards.—4s. 6d.

136. HORHAM, Aug. the 27th. In the Chancel a Holy Water Font; and the Steps to be levelled; and there was the 4 Evangelists; and a part of a Crucifix; and divers Angels, 8; and other superstitious Pictures; and, *orate pro animabus*; and on a Grave Stone, *cujus animæ propitiatur Deus*. All which I brake up; and gave 20 days to levell the Steps, and make the windows. And in the Church, *orate pro animabus*; and divers superstitious Pictures; and a Triangle on the Font; and a superstitious Picture.—6s. 8d.

137. ALLINGTON, Aug. the 27th. In the Chancel, was Peter pictured, and crucified with his heels upward; and there was John Baptist; and 10 more superstitious Pictures in the Church.

138. WALLINGWORTH, Aug. the 27th. A Stone Cross on the top of the Church; 3 Pictures of Adam on the Porch; 2 Crosses on the Font; and a Triangle for the Trinity, in Stone; and 2 other superstitious Pictures; and the Chancel ground to be levelled; and the Holy Water Font to be defaced; and Step levelled in 14 days. *Edmund Dunstone*, and *John*—Constables. *Will. Dod*, and *Robert Bemant*, Churchwardens.—3s. 4d.

139. HOLTON, by *Halesworth*, Aug. the 29th. 2 superstitious Pictures in the Church; and I ✠ H ✠ S the Jesuit's Badge, in the Chancel Window; promised by the Minister, Mr. *Wm. Pell*.

140. WANGFORD, Aug. the 28th. 16 superstitious Pictures; and one I brake. 14 still remain; and one of God.

141. WRENTHAM, Aug. the 28th. 12 superstitious Pictures; one of St. Catherine with her Wheel.

142. HOXNE, Aug. 30th. 2 Stone Crosses on Church, and Chancel; Peter with his Fish; and a Cross in a Glass Window, and 4 superstitious ones. The Virgin Mary with Christ in her Arms; and Cherubims Wings on the Font. Many more were broken down afore.

143. EYE, Aug. the 30th. Seven superstitious Pictures in the Chancel, and a Cross; one was Mary Magdalene; all in the Glass; and 6 in the Church Windows; many more had been broken down afore.

144. OCKOLD, Aug. Divers superstitious Pictures were broke. I came, and there was Jesus, Mary, and St. Lawrence with his Gridiron, and Peter's Keys. Churchwardens promised to send 5s. to Mr. Oales, before Michaelmas.

145. RUSSINGLES, Aug. the 30th. Nothing but a Step. The Pictures were broke before.

146. METTFIELD, Aug. the 30th. In the Church, was Peter's Keys, and the Jesuit's Badge, in the Window; and many on the top of the Roof. I. for *Jesus*, H. for *Hominum*, and S. for *Salvator*; and a Dove for the Holy Ghost, in Wood; and the like in the Chancel; and there, in Brass, *orate pro animabus*; and the Steps to be levelled, by Sept. the 7th. Mr. Jermin, the Gentleman in the Town, refused to take the Inscription, as the Churchwardens informed, whose Name is——.

147. DINNINGTON, SEPT. the 26th, 1644. Angels in Sr John Rouse's Isle, and 2 Holy Water Fonts; and in Bacon's Isle, 9 Pictures of Angels and Crosses, and a Holy Water Font, and 2 superstitious Inscriptions of Christ; the Spear and Nails, on 2 Stools, at the lower end of the Church; and a Cherubim in Sr John Rouse's Stool.

148. BADDINGHAM, SEPT. the 28th. The Steps

to be levelled in the Chancel; and 16 superstitious Cherubims with Crosses on their Breasts.—All to be done, by the Churchwardens, by the 13th of October.

149. PARHAM-HATCHESTON, Oct. the 1st. There was 21 Cherubims with Wings, in Wood; and 16 superstitious Pictures, and popish Saints; with a double Cross in the Church; and the representation of the Trinity on the Font; and the Spears and Nails, that Christ was pierced and nailed with; and 3 Crosses, all in Stone; 4 superstitious Pictures in the Chancel, and a Cross, all in Glass; and the Steps to be levelled, by Mr. Francis Warner, by Oct. 15th. All to be done.

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Thomas Umberfield of STOKE, refused to pay the 6s. 8d. A Crucifix; and divers superstitious Pictures, Feb. 21st.\*

#### END OF THE MANUSCRIPT.

\* A reference is made in the previous editions to No. 6. (the Stoke-Nayland entry) but except in the name of the parish, this has no bearing on the note. The reference should have been to No. 73. ("The Lord Windsor's Chappel in the parish of STOKE.")

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#### NOTES ON DOWSING'S JOURNAL.

[The following 'Notes' are compiled as having a distinct bearing, more or less, on the subject matter of the several entries in the 'Journal.' The ordinary sources of information, will, as a rule, supply what might otherwise be thought lacking in this Edition, in which an attempt is made to supply the shortcomings of any former one, and it is thought equally superfluous to encumber these notes with what after all, can scarcely be said to elucidate the text.

For the purpose of reference and identification, the figures used are those which mark the various entries, and the names of the several parishes are given in the modern and more generally accepted mode of spelling.]

The parish Churches throughout the land, must have suffered considerably at the time of the Reformation. In the year 1559, commissioners were appointed "to establish religion," and the orders issued by them were carried into execution by "the common people," with great avidity. This was especially manifested in "beating down, breakinge and burninge images \* \* in many places, walls were rased, windows were dashed down, because some images (little regarding what) were painted on them. And not onely images, but rood lofts, relickes, sepulchres, bookes, banners, coopes, vestments, altar cloathes, were in diverse places, committed to the fire, and that with such shouting and applause of the vulgar sort, as if it had been the sacking of some hostile city." (Hayward's *Annals of Queen Elizabeth*, pp. 28, 29). Proceedings of this disorderly nature, were probably of short duration, and did not reach anything like the height witnessed during the Great Rebellion, either in point of vehemence or continuance.

The work of William Dowsing in Suffolk, of which an account is here given, extended from January 6th, 1643, to October 1st, 1644. During this period upwards of one hundred and fifty places were visited in less than fifty days. The greatest apparent vigour was shewn in and near the Town of Ipswich, where in one day (Jan. 29th, 1643) no less than eleven churches appear to have passed the fiery ordeal of the despoiler's wrath. No regular plan appears to have been followed, fancy and convenience seem alone to have led the way, although a centre where the choicest spoil was likely to be found; no doubt influenced Dowsing greatly in the principle of selection. Notwithstanding the excitement attending so strangely fascinating (!) a work, the long intervals of time that often elapsed between the several visits, whatever the cause may have been, seem to shew that the performance at times really flagged. The work was in great part, executed in the months of January and February, and, with the slight exception of five days, drawn from

the ensuing months of March, July, September, and October, the undertaking may be said to have been wholly confined to the four months of January, February, April, and August.

The number of churches—often rich in decoration and ornament,—in the districts visited, that were seemingly quite passed over, and as far as we know remained unmolested by Dowsing, is remarkable. With abundant exercise of power, and with no lack of help on the part of the appointed deputies and their adherents, to which the oft recurring and significant '*We*,' gives expression, we should, if only the work had been continuous and more systematic, have certainly looked for a wider range of 'objects,' and an amount of havoc, which would have caused the details related above, to sink into comparative insignificance. Probably Dowsing's presence was required elsewhere on a similar errand, and certainly his '*Journal*' in the form bequeathed to us, gives but a partial account after all, of the task committed to Dowsing and his associates. There are in Suffolk considerably over five hundred parishes, but little more than one third of the whole number, find any mention in the '*Journal*.' At the same time it would be idle to attribute anything like the entire work of destruction, wrought during the period of the Rebellion, to Dowsing and his emissaries. The unrestrained violence of the rank and file of the Parliamentary party during periods of comparative leisure, doubtless accomplished what Dowsing in his moments of haste was scarcely able to perform. The profanation of the Sanctuary of God, by oft repeated acts of vandalism at subsequent periods, must have wrought no inconsiderable amount of damage, which is frequently and most inconsiderately, laid to the charge of Dowsing. Such spoilation, often under the garb of Church Restoration, &c., is constantly going on still, to the lasting disgrace of those, who can scarcely be held so free from blame as even William Dowsing and his Deputies. The latter, although clearly guilty of extreme

wantonness, have at least something to urge, which in their own minds at any rate, would justify such conduct, heinous as it is. It seems necessary to say this much, in order to remove any misapprehension which may exist, with regard to the present state of much of the ancient work in many of our Churches, and especially as to the origin of the evil we so much deplore.

SUDBURY. It will be observed that the first entries in the 'Journal,' having reference to the three Sudbury parishes of St. Peter, St. Gregory and All Saints, stand by themselves in a kind of isolation, and that the acts there recorded, were perpetrated three days after those of which an account is given in the entries 1—5 which follow. The cause for this is not clear: if not a mere whim, it may perhaps be attributed to pure accident, anyhow the precise arrangement does not seem to possess any real significance.

ST. PETER'S. "*A picture of God the Father.*"—There is frequent allusion to such a representation, generally it may be assumed in the stained glass of the windows, which Dowsing 'brake down.' Mediæval art was somewhat partial to this most objectionable form of caricature, which found its way into the books of devotion, as well as the painted glass frescos, carvings both of wood and stone, etc., that adorned the Churches. This class of pictorial imagery can certainly be well spared, and on no ground whatever ought we to lament the destruction of that which can only tend to debase the Deity. The very conception of the idea, seems lowering to the mind, while the actual representation is nothing less than an outrage upon all true religious feeling, against which we feel we must instinctively rebel.

"*2 Crucifix's, and Pictures of Christ.*"—Of all mediæval art subjects, the representation of Christ our Lord under a variety of forms, and especially as seen in the great event of the crucifixion, is the most frequent. Such representations, whatever may be said for or against them, have



frequently ministered to superstition and idolatry; the belief that such is the case, is however, by no means universal, but in former days men thought differently, and, as a rule, the balance of opinion was decidedly in favour of retaining them. Bishop Sandys, in his letter to Peter Martyr, April 1, 1560 (*Zurich Letters, First Series, p. 34*), says, "the Queen's Majesty considered it not contrary to the Word of God, nay rather for the advantage of the Church, that the image of Christ crucified, together with those of the Virgin Mary and St. John should be placed as heretofore in some conspicuous part of the Church, where they might the more readily be seen by all the people,"\* but, with praiseworthy boldness he adds, "some of us (Bishops) thought far otherwise." In the eyes of the Puritans they became so obnoxious, that a speedy destruction followed their discovery.

"A cross off the Steeple and diverse angels on the roof," might well have remained unmolested; the beauty of the roof must have been considerably enhanced by the presence of the latter, whilst the Church fabric in losing the cross could not be said to be improved. Such destruction may be denominated 'thorough,' but it may be more properly regarded as the work of reckless fanatics. In reply to a request made by Mr. Wodderspoon, in the year 1843, Mr. G. W. Fulcher wrote, concerning the mischief wrought by Dowsing in connection with the Sudbury Churches, that the remains of Dowsing's painted angels were discovered in 1825, when the workmen were employed in paving the town. Also directly opposite the Church, a large quantity of stained glass was found broken into very small pieces, but these fragments, beneath the men's pick-axes, became "beautifully less"; what remained has been lost to the town. Mr. Fulcher added "about 10 years ago, when the walls were scraped, preparatory to whitewashing them, sundry paintings in fresco of Saints and Angels were brought to

\* The allusion is of course to the well-known rood-loft arrangement.

light, just over the rood-loft, which were doubtless objects of devout invocation in the olden time, and would provoke the unmitigated wrath of Master Dowsing."

ALL SAINTS. ('ALHALLOWS') "*took up 30 brazen superstitious Inscriptions.*" Perhaps there is no single feature of Dowsing's work of so reprehensible a character as that which concerns the destruction of monuments, and especially the sepulchral brasses. The parliamentary visitor carried out his designs without reverence for the deceased, with scarce a thought for the living, and certainly regardless of posterity. An unfortunate '*orate pro anima,*' '*ora pro nobis,*' or '*cujus animæ propitiatur Deus,*' sealed the fate of these interesting memorials of the dead, and thus it was that brasses, which at one time existed in such profusion, perished to so large an extent. Weever's work on Funeral Monuments, which gives very full information upon the subject, and contains the inscriptions found on the sepulchral brasses, etc., is the result of an examination personally made in the year 1631, twelve years prior to Dowsing's visit.\* It is hence a reasonable supposition, that the brass inscriptions noted by Weever, which might be in any way deemed superstitious, were reived by Dowsing and his colleagues. This receives undoubted confirmation upon a comparison of the earliest church notes subsequently made.

1. HAVERHILL. ('HAVER') "*Seven Fryars hugging a Nunn.*" It is difficult to say what so strange a picture really was intended to represent. At first sight it might appear to be a gross exaggeration of some legendary or other story, depicted—so charity should incline us to think,—for the purpose of inflaming the devotion of the people, and not calculated to endanger the moral sense. But it was undoubtedly the work of the 'seculars,' who lost no occasion of shewing their dislike of the 'regulars,' and many of our Churches still give evidence of this in the ancient carved work now remaining. A picture of

\* The shadows cast by coming events in all probability influenced Weever to undertake this useful work, in which he was followed by Sir William Dugdale and others.

like character to the above, is to be seen among the illustrated Manuscripts in the British Museum (*Decretals*. 10 *E iv. f.* 185 *b.*) where a monk is represented embracing a nun. In the following *ff.* 187, 187 *b.*, the same Monk and Nun are together *in the stocks!* Perhaps the most determined 'Dowsing hater,' ought to be grateful to that *un-worthy* for the removal of so incongruous a subject from a parish church.

"200 (*superstitious pictures*) *had been broke down before I came.*" It is plain from this and other similar allusions, that an infuriated populace, released from the bands of law and order, had preceded Dowsing in the endeavour to efface and demolish every vestige of superstition, without apparently calling into exercise any nice feelings of discernment as to what did or did not constitute an object of superstition. Certain portions of old stained glass remain here still.

"*We beat down a great stoneing Cross on the top of the Church.*" Undoubtedly a gable or pinnacle Cross of Stone, such as is to be found ornamenting the different parts of a Church exterior. I have elsewhere,\* in my paper on "*The 'Stoneing' Cross of Dowsing's Journal,*" inquired into the precise meaning and application of the term 'Stoneing Cross' (which epithet has for a long time awakened some amount of interest), and I have there adduced examples in support of my contention as to a more restricted use, than that applied to it in the '*Journal.*'

2. CLARE, "*We brake down 1000 Pictures superstitious,*" &c. The stained glass in this Church must have been both rich and abundant, and the pictorial effect grand in the extreme, especially when it is remembered that Dowsing passed over glass having armorial bearings. The Chancel which had fallen down, was rebuilt in the years 1617 and 1618, and the glass then inserted in the windows contained the names and arms of the several benefactors, which were rather

\* Proceedings Suff: Inst: of Arch: Vol. vi., pp. 1-8. See also Vol. vi., pp. 88, 89.

numerous. As Tylletson saw these when he visited the Church in 1658, it is clear that Dowsing did not put forth a hand to touch them.

"3 of the Holy Ghost like a Dove with wings." The emblem of a Dove, with which we are familiar as representing the Holy Spirit, apparently somewhat exercised Dowsing's mind, the three however which he found, he "brake down."

"20 Cherubims to be taken down." The Cherubims would be represented as *heads* merely, with two, four, or six wings. "*The Sun and the Moon \* \* to be taken down.*" Dowsing could scarcely have been ignorant enough to suppose that there was the slightest danger of the Churchmen of his day, becoming worshippers of the Sun and Moon, but the desire for a clean sweep of everything emblematic, and therefore superstitious, (!) probably was the cause of the order.

One point in connection with the "Journal," which is deserving of special notice, is the scrupulous exactness with which the various details are throughout recorded; this is especially marked in connection with the numerical portion of the entries.

3. HUNDON (HUNDEN), "*We gave order for the levelling the Steps.*" This forms as might be expected, a prominent feature in Dowsing's work. Seven or eight years previously the order had gone forth to *raise* the Chancels, then it afterwards became a perfect rage to throw them down. *Facilis est descensus.*

4. WIXOE (WIXO).

9. HOLTON? (HOUGHTON).

10. BARHAM, "*A Lamb with a Cross x on the back,*" would correspond with that which in the Clare entry Dowsing terms "*The Holy Lamb,*" the *Agnus Dei*\* a frequent device found in ancient Christian Art, the earliest known representation of this emblem of the Saviour is in the Catacombs, and probably dates from the Fourth Century.

\* See also No. 29 Rushmere.

"4 *superstitious inscriptions of brass, one of them, &c.*" Several stones have had the brasses abstracted. One of these shows ejaculatory labels to have issued from the mouths of a male and female figure, probably having the very words here mentioned by Dowsing.

13. EYKE (YKE).

14. TUNSTALL (DUNSTALL), "*Broke in pieces the Rails.*" An act quite on a par with pulling down the Chancel Steps. Where found, the one would surely follow the other.

15. ALDBOROUGH, "Their Captain, Mr. Johnson," may have reference to a party organized for the purpose of furthering the interests of the Parliamentarians, and having a duly appointed leader or "*Captain.*"

18. STANSTED, occurs again (see No. 119) Probably STERNFIELD is intended here, it is nearer to Saxmundham and Snape.

20. KELSEALE (KELSHALL).

21. CARLTON (CARLETON).

23. STRATFORD ST. ANDREW (STRATFORD).

25. SUDBOURNE (SUDBURNE).

27. WOODBRIDGE. The superstitious pictures were probably in connection with the rood-loft and screen, erected by John Albrede and Agnes his wife—"whereupon the pictures of the Cross, Crucifix, the Virgin Mary, of Angels, Archangels, Saints and Marters, are figured to the Life; which how glorious it was when all standing may be discerned by that which remaineth." *Weever*.—This rood, now removed, had drawings made of it by Johnson, of Woodbridge, previous to demolition; they were sold to Nicholls ('*Gentleman's Magazine*') for fifteen guineas.

30. CHATTISHAM (CHATSHAM), "*Nothing to be done.*" "Had the worthy Squire at the Hall been beforehand with him? This was Daniel Meadows, of Chattisham, 1577—1651. ('*Suffolk Bartholomeans*'), pp. 7, 8.

32. COPDOCK, "*Did deface a Cross on the Font.*"

The slight mention of damage done to Fonts, which frequently had subjects carved upon them, and sometimes inscriptions, that must have given great offence, is rather remarkable. We constantly hear "Dowsing's chisel" blamed, for hacking and defacing what there is certainly no record of his having been instrumental in accomplishing. Considering Dowsing's accuracy, and evident desire above all else, to relate his doings very fully, the guilt of bringing our Suffolk Church Fonts (as is so often the case) into their present forlorn condition, may be attributed to other hands than his. The Font at Copdock, which is Octagonal, having on its panels Angel and rose alternately, is much mutilated.

33. BELSTEAD, "*Brake down 7 superstitious Pictures.*" These were probably in glass: some small portions I believe still remain, including the head (apparently) of an Apostle, which is almost entire. At least one brass has it label reived. Dowsing's "*&c.*" may include *inter alia* damage done to the rood-screen, the portion now remaining having the faces of the figures mutilated.

## IPSWICH. ST. MARY AT THE QUAY (KEY).

The good open timber nave roof at this Church has been almost entirely denuded of the figures that formerly ornamented the hammer beams; those which remain are much mutilated. Here again the rude axe of Dowsing is held responsible for this atrocious work, but there is no allusion to it in his 'Journal.' Neither again does he mention the destruction of superstitious inscriptions, for several fine brasses have been reived. The celebrated Pownder Brass may have escaped, having no superstitious inscription, although it probably was overlooked by Dowsing, as owing to the devotional attitude of the figures, and the emblems of the Evangelists in the four corners, it could scarcely have been deemed unworthy of attention.

ST. MATTHEW'S. "*We brake down 35 superstitious*

*Pictures,*" &c. These may have been wholly of glass, but some at least, probably formed part of the interesting parclose screen now in the vestry, consisting of three double panels, painted and gilt, and representing St. Erasmus and other male and female figures; the latter are apparently pictured to represent the sisters of St. Erasmus' Guild.

"3 *Angels with Stars on their Breasts,*" most likely taken down from the ancient Nave roof, which has wholly disappeared.

ST. MARY AT THE TOWER. The brasses now remaining must have escaped Dowsing's notice.

ST. MARGARET'S. "*There was 12 Apostles in Stone taken down.*" These were probably dethroned from the Church exterior, which was highly ornamented.

"*Between 20 and 30 superstitious pictures to be taken down.*" By the frequent expression '*taken down,*' the supposition is that the objectionable pictures existed in the windows. Many mural paintings were formerly here. A fine St. Christopher has been only recently blotted out. No old stained glass remains. No mention is made of the glorious roof, covering the nave. The numerous figures once occupying the place of supporters to the hammer beams have been sawn away, and others have been decapitated, but the cornice, which has upon it the emblems of the Passion, etc., has only very partially suffered from harsh treatment of this kind. The unique octagonal Font has been most roughly used. Dowsing does not allude to it, which makes it probable that a greater part of the mischievous work that characterized this period, had been previously enacted. The '*godly man,*' as Dowsing terms the individual, who at the time was Churchwarden, most likely had something to do with the horrible mutilation which this Font has undergone, and its former position, placed with one of its faces against the wall, near the South entrance, probably saved a part of the interesting inscription—*sal et saliba*—appearing on the scrolls borne by angels.

43. ST. LAWRENCE. The depredations which had previously been committed here, are exemplified in the return, from which the following is taken, made in obedience to the King's command A.D., 1547 :—

"Item we have in our Churche and chancell ix glas wyndows of fayned storyse contrary to the king's majesties injouncions whiche we have bargayned for to be glazed w<sup>t</sup> whyght glas ffor the wiche we haue payd and must paye for the said glas.....xij<sup>ii</sup>"

A mistake is often made in hastily attributing such works of destruction to the period of the Great Rebellion.

44. ST. CLEMENTS. "*They four days before had beaten up,*" &c. This probably has reference to the virulence of the Parliamentary party, who had a strong following in Ipswich.

45. AT ELENS ('ELMS'). So it is printed in the 'Journal' as hitherto printed, and drawn forth the remark, that it *may* refer to a *second* visit to St. Mary at Elms, or, *Quere*, St. Helens? The reference is of course to the latter, which was constantly written, as it is indeed sometimes now spoken by working-class people, 'ELENS.'

47. BLAKENHAM MAGNA ('BLAKENHAM AT THE WATER'). "*Gave them 8 days to do it.*" Such work as levelling chancel steps, &c., which it was impossible to carry into immediate execution, was generally ordered to be done in the least possible time; the position of affairs fully warranted the belief that delay was dangerous.

48. BRAMFORD. "*We brak down 841 superstitious Pictures.*" The great proportion of this very large number was probably in glass. The handsome exterior of this church still retains several remarkable stone carvings, chiefly marking the contest between the "regulars" and the "seculars"; it is strange that even these were allowed to remain.

52. HADLEIGH. "*gave order for taking down the rest*" (*pictures*). Probably this was never wholly carried out, for a large number of "*superstitious pictures*" (Virgin and Child, &c.) were found among the stained glass in the early part of the last century.



55. HIGHAM, "*the Church so called.*" This mode of expression serves to give some idea of the spirit in the whole undertaking was carried out. See (58) CAPEL and (61) STOWMARKET.

57. WHENHAM PARVA, "*One picture was of the Virgin Mary.*" From some cause or another the mention of such representations is not so frequent as might have been expected.

58. CAPELL. "*The Lady Bruces Chapell.*" Thus we see that Parish Churches were not alone in experiencing the stroke of the scourge which the Iconoclast wielded. Whether Dowsing did not really overstep the boundary line in such interference with the rights of a private person, may be questioned. But perhaps, as a Chapel which formed part of a private establishment, was usually licensed by the Bishop, it might be therefore deemed a "place of publique prayer." The ready compliance of "the Lady" (awed into submission probably by 'Master Dowsing and his troopers'), and the show of respect for her person, if not for her property, is noteworthy.

60. BADLEY, "*Mr. Dove promised to take down the rest.*" This individual it would seem, with all the gentleness with which his name is associated, and perhaps with not a little of a distinctly opposite tendency, pleaded, at least, for a more convenient season, and thus averted to some extent the destroyers hand.

61. STOWMARKET, "*gave order to break down about 70 superstitious Pictures.*" In the Churchwardens' Accounts for the year (1644) is the following entry:—

"Laide out for the towne paide to ffyler for glassinge 16s."  
where the pictures were battered out - - -

This appears to have been but half the sum actually paid. The havoc which resulted from Dowsing's visit, as far as here recorded, was unfortunately only a part of the lamentable work of destruction which soon followed. Organ pipes, carved seat-ends, pinnacle cross, surplices, and tippet, &c., were all in turn given over to the

destroyer, who received payment for his work out of the Church funds. "Mr. Manning," (William) who promised to perform the task allotted to him by Dowsing, is mentioned by name in Hollingsworth's '*Stowmarket*' as one of several who opposed the compulsory loan levied by King Charles. From Manning's descendents, Mr. Hollingsworth obtained an oil painting of Dr. Young, the puritanical Vicar of Stowmarket, and Tutor to John Milton.

62. WETHERDEN, "*Sr Edward Silliard*," read *Sir Edward Sulyard*,

"19 *superstitious Inscriptions that weighed 65 pounds*." This is the only time that the actual weight of the purloined brass is mentioned. The weight was probably taken in prospect of a ready sale.

64. TOSTOCK ('TOSTICK')

65. BURY ST. EDMUNDS ('ST. MARY'S'). "*Mr. Chaplain*." Thomas Chaplin, Esq<sup>r</sup> Justice of the Peace for Bury, and the County of Suffolk.

66. ST. JAMES'. "*Mr. Moody*," Samuel Moody, Esq., of Bury St. Edmund's. His daughter Margaret was the wife of that 'godly man' previously referred to, Mr. Thomas Westhorp of Hundon.

67. KENTFORD ('KINFORD').

69. CORNARD MAGNA ('COMEARTH MAGNA'). "*John Pain, Churchwarden, for not paying, &c.*" Stout hearted John Pain, who rather than lift a finger to destroy, or pay one farthing in aid of so outrageous a work as the dismantling of the church, of which he was the legally appointed custodian, was content to be hauled before the Earl of Manchester by the parish constable, and to suffer the pains and penalties of the default. Where not otherwise mentioned, it may be taken for granted that the appointed 'fee' of 6s. 8d. (a *Noble*) was duly paid, however reluctantly. Here it was refused point blank!

70. CORNARD PARVA ('LITTLE COMEARTH'). "*Had no Noble*." From some cause or other the required fee was not forthcoming.

71. STOKE NAYLAND ('NAYLAND').\*

73. *Mr. Thomas Humberfield.*†

74. BURES ST. MARY ('BUERS'). "*At Mr. Cap: Waldegrave's Chappel.*" This chapel was either annexed to the church, or far more probable at the mansion of the family known as "*Smallbridge.*"

75. BURES ('BUERS'). The fine brasses of the noble family of Waldegrave were once very numerous: they have now entirely disappeared, and the church has been thoroughly 'cleansed!'

77. GLEMSFORD ('GLENSFORD').

78. OTLEY. "*Moses with a Rod, and Aaron with a Mitre, taken down.*" This sufficiently shews the determination to take away every kind of pictorial representation, albeit the Christian Church has never shewn the slightest inclination to render any form of worship to Moses and Aaron. Probably such figures were of a date subsequent to the Reformation.

79. MONEWDEN ('MULLENDEN').

81. LETHERINGHAM. "*He took,*" &c. The reference here and elsewhere is to Dowsing's deputy. The payment of the "6s. 8d." is now mentioned with something like regularity.

84. HELMINGHAM. "*Adam and Eve to be beaten down.*" Another instance that Biblical story was counted on a par with the legendary fable that tended to foster superstition.

86. BEYTON ('BAYTON BULL'). The 'Bull' probably was the 'Inn' at which the Deputy sojourned, and perhaps held his 'Court!' but no such Inn 'sign' is now found in the parish.

87. CRATFIELD(?) or BEDFIELD(?) ('KAYFIELD.')

An old MS. copy of the Journal reads "*My Deputy broke down divers pictures and I have done the rest,*" which is really but an expansion of Dowsing's imperfect wording. However successful in his marauding, the 'Journal' is certainly not a *literary* success; of this fact there is repeated evidence.

\* See No. 7.

† See Note at the end of the Journal.

90. BRUNDISH. "*The Vicar have 2 Livings.*" The only instance adduced in the 'Journal' of a plurality of benefices.

91. WILBY. "*The Whip and Pincers and Nails that was at Christs crucifying.*" The emblems of the Passion, so frequently found represented in our Churches are thus referred to.

92. STRADBROKE. "*Pray for such out of your charity,*" is an unusual form for such words as these to take. The mention of "*organs which I brake,*" seems to imply the existence here at this time of the antiquated 'payre' of instruments. (*See also Ufford.*)

95. CHEDISTON ('CHESTON,' or *Chediston*).

96. HALESWORTH ('HALLISWORTH').

97. REDISHAM MAGNA ('REDSHAM MAGNA'), "*The parson \* \* preach but once a day.*" A state of things apparently less common in the year 1643 than a hundred years later, when it was not an unknown thing for one service to suffice for a fortnight in this locality.

98. RINGSFIELD ('REGINFIELD').

99. BECCLES. "*Jehovah's between Church and Chancel; and the Sun over it*" (*i.e.* Chancel). The 'Jehovah's,' if indeed the expression be correctly given, were probably some form of that Divine name figured in connection with the rood loft: it may be that the Hebrew word was employed.

100. ELLOUGH ('ELOUGH').

101. SOTTERLEY ('SATERLY').

102. BENACRE. The decorations at this church seem to have been profuse, and judging from the other entries here made, of a rather uncommon character. The blotted MS. leaves us in doubt as to a portion of the entry, but it is worthy of notice that the Incumbent is alluded to as "*Priest of the parish.*"

103. COVEHITHE ('COCHIE'), commonly called "*COTHIE,*" otherwise "*North Hales.*" "*We brake down \* \* the pope with divers Cardinals.*" The only mention throughout the 'Journal' of anything precisely of this

character. These were perhaps mural paintings, to which the expression "brake down" must occasionally be held to apply.

"*Divers Pictures in the Windows, which we could not reach, neither would they help us to raise the ladders.*" That strong resistance was frequently shewn by the parishioners is evident, if they could not quite frustrate the designs of those making onslaught upon their Parish Church, they would be no party to the actual work of destruction. The church is now a picturesque ruin.

104. RUSHMERE (near Lowestoft). "*We brake down a Pot for Holy Water.*" There are several allusions of this kind in subsequent entries.

106. FROSTENDEN. The little bit of 'narrative' here is unique, and doubtless duly impressed Dowsing with a high sense of his mission, and of the desirability of leaving '*neither root nor branch.*'

107. SOUTH COVE (*Cove Magna*) ('COE.') There has been some little doubt as to which of the two parishes (North or South Cove) is here meant. That the 'steps' which are said to have been 'digged up' still remain at North Cove, apparently undisturbed from that time to the present, is conclusive as to South Cove, and as the latter parish adjoins the parish of Frostenden, and Rayden—between which two entries in the 'Journal' '*Coe*' stands,—and North Cove being some miles distant, it may be taken for granted that the parish is 'South Cove.'

109. SOUTHWOLD. It is a matter of surprise that so much beautiful decorative work has been allowed to remain. The Church exterior still carries enriched crosses on its battlements, elaborate tracery with grotesque carved work, &c., while the interior, with the beautiful rood screen paintings of the Apostles, the sculpture which adorns the Lady Chapel (angels, evangelists, &c.) and the parclose screens furnishes a remarkable instance of a "brand," (in some way or another,) "plucked from the burning."

110. WALBERSWICK. A fine ruined church.

112. BLYTHBOROUGH ('BLYBOROUGH.') A grand church made desolate by repeated acts of vandalism. Although Jessop, the deputy, had the task apparently allotted to him, yet we find from the Churchwardens' accounts, that 'Master Dowsing' was actually before him. The following entries having reference to this visit, are singularly corroborative of that made in the 'Journal':—

1644 April 8th. Paid to Master Dowson that came with the Troopers to our Church, about the taking down of Images & Brasses off the Stones. -	6s.
Paid that day to others for taking up the Brasses of Gravestones before the Officers of Dowson came	1s.
(Qy. for Concealment?)	
And the next day to Edwards & Pretty taking down 26 Rheils - - - - -	6s. 10d.
Rec <sup>d</sup> this 6 <sup>th</sup> day of January 1644 from out of the Church, 40 pounds Weyght of Brasse, at three pence Halfpenny per pound - - -	11s. 8d.

The pre-Reformation references to the ornaments, &c., existing in this church, witness to the profuse liberality shewn in providing 'things superstitious.'

113. DUNWICH. The churches now submerged. *St. Peter's* was lost in the year 1702, and *All Saints* (Allhallows) was dismantled in 1754.

116. HEVENINGHAM ('HEVININGHAM').

118. BOXTED ('BOXTEAD').

120. LAXFIELD. "*The steps to be done by William Dowsing of the same Town.*" It must not be supposed that the Dowsing's were inferior people so far as worldly *status* went (see Introduction), or that manual labour or anything of the kind was required of 'William Dowsing of the same town,' in the matter of the steps. It is just such another allusion as that under (115) *Bramfield*, where the steps were "to be levelled by Sr Robert Brook."

121. TRIMLEY ('TRIMBLY') *St. Martin*. "*There was a Fryar, with a shaven crown praying to God.*" A praying Monk, hooded and tonsured was the no uncommon adornment to a bench end, where this 'Fryar' was probably found.

124. UFFORD. "*We brake down the Organ cases and gave them to the poor.*" Such kind consideration for the poor was apparently restricted to a gift of firewood; what was of real value seems to have entered some other channel.

"*On the Roof above a 100 Jesus and Mary in great capital letters.*" A large number of these are still to be seen.

"*A glorious cover over the Font, &c.*" Even the harsh eye of Dowsing could appreciate 'a thing of beauty.' This Font Cover is one of the finest specimens in the kingdom, and certainly receives only its due meed of praise, when it is referred to as 'glorious.' It is, all things considered, in a marvellous state of preservation, and the hand of the would-be destroyer seems to have paused, ere it ventured to strike a blow, and the Cover was spared. In several places the delicate tracery has been renewed, but it appears to have been done owing to decay, rather than wantonness. The lower panels of the rood screen, with painted figures, still remain. Bearing in mind the persistency of the Church and parish officials in thwarting Dowsing in the accomplishment of his purpose, we cannot but wonder that when he "carried away part of the Church" (!) he should have left so much behind, if not absolutely untouched, yet but little the worse for so portentous a visit.

127. SOMERSHAM ('SUMMERSHAM').

128. FLOWTON ('FLOUGHTON').

130. OFFTON ('OFTON.') "*At Ipswich, at Mr. Coleys.*" Probably the name should be that of Mr. Jacob Caley, who was elected in 1643 by the "Twenty-four" to be one of that body of Town Governors, and afterwards filled the office of Claviger and Guildholder.

132. WILLISHAM ('WILLESAM.') "*The Steps were levelled; and had so been once before, by a Lord Bishop's Injunction; and by another Lord Bishop after commanded*" &c. The latter has reference to the action of Bishop Matthew Wren in causing an ascent to be made to the

Communion Table in the parish Churches throughout the Diocese, generally of three steps.

133. DARMSDEN ('DAMSDEN.')

135. MICKFIELD. "*The glasses to be made up*" &c. It would appear that the window glass was ordered to be carefully preserved, instead of being 'battered down'; this seems to be a just inference. If too superstitious to remain, why was the glass accounted worthy of preservation?! Anyhow there is here a pleasing variation from the recognized principle, for the poor were to have 10s. and the rest afterwards! Whether this latter sum amounted to 4s. 6d. or whether the 4s. 6d. mentioned may not be regarded as the amount paid to the visitors by the parish, is uncertain, owing to the ambiguity of the entry.

137. ATHELINGTON ('ALLINGTON.')

138. WORLINGWORTH ('WALLINGWORTH.')

139. HOLTON. "I ✠ H ✠ S *the Jesuit's Badge.*"

A very hard and uncalled for epithet to be applied to this ancient monogram, signifying *Jesus Hominum Salvator*, which really is of Greek, (I H C the first three letters of the Greek JESUS) and not Latin origin. (*See also* (146) METFIELD, and Jessop's work at GORLESTON.)

144. OCCOLD ('OCKOLD.')

145. RISHANGLES ('RUSSINGLES.')

147. DENNINGTON ('DINNINGTON.')

"*Sr John Rouse's Stool.*" The seat or stall occupied by Sir John.

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"*Thomas Umberfield of STOKE,*" &c. The Chapel for which Thomas Umberfield was held responsible, was that appertaining to Henry, Lord Windsor, of Bradnam, in the County of Buckingham, through his marriage with Anne, only daughter of Sir Thomas Revett, Knt.

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It would appear that many brasses (and of course divers other goods and ornaments) being spared by those authorized to demolish them, were subsequently taken away or destroyed by the soldiery during the Common-



wealth. Evelyn, in his Diary, alluding to a visit made by him to Lincoln in 1654, says—

“The souldiers had lately knocked off most of the brasses from the gravestones (in the Cathedral) so as few inscriptions were left ; they told us that these men went in with axes and hammers, and shut themselves in, till they had rent and torn off some large loads of metal, not sparing even the monuments of the dead, so hellish an avarice possessed them.”

Good Bishop Hall, of Norwich, draws a sad picture in his “*Hard Measure*” of the lamentable workings of the ‘Spirit of the age.’ He says, in the well known passage (p. LXVI) :—

“What work was here. What clattering of glasses ! What beating down of walls ! What tearing up of monuments ! What pulling down of seats ! What wresting out of irons and brass from the windows and graves ! What defacing of Arms ! What demolishing of curious stonework, that had not any representation in the world, but only of the coat of the founder, and the skill of the Mason ! What tooting and piping upon the destroyed organ pipes ! And what a hideous triumph on the market-day before all the country ; when, in a kind of sacrilegious and profane procession, all the organ pipes, vestments, both copes and surplices, together with the leaden cross which had been newly sawn down from over the Green-yard Pulpit, and the service books and singing books that could be had, were carried to the fire in the public market place ; a lewd wretch walking before the train, in his cope trailing in the dirt, with a service-book in his hand, imitating in an impious scorn the tune, and usurping the words of the litany used formerly in the Church. Near the Public Cross, all these monuments of idolatry must be sacrificed to the fire ; not without much ostentation of a zealous joy, in discharging ordnance, to the cost of some, who professed how much they had longed to see that day.”

Two extracts from Blomefield’s *History of Norfolk*, will give some idea of a similar work carried out in that county, and will complete the picture, as pourtrayed by William Dowsing :—

“In 1644—April 7<sup>th</sup>, Captain Gilley was paid 6/- by the town for viewing the Church of Bressingham to abolish superstitious pictures, and immediately after, John Nunn was paid for two days work for taking down glass and pictures about the Church and filing the letters off the bells, and it was plain there were many effigies and arms for the glazing of the windows after this reformation came to £2 : 6 : 0. But though several of them were lost, some were preserved and put up in the hall windows, as the emblem of the Trinity, S<sup>t</sup> John, S<sup>t</sup> Catherine,

the Virgin and S<sup>t</sup> Margaret, together with the arms of Verdon &c. The Church suffered much, for in 1644 £54 : 11 : 8 was raised by rate to put it in order, and to buy its ornaments of all which it was spoiled."

*Blomefield p. 70. Vol. I.*

"In the time of the Rebellion, the Church (Fersfield) was purged of superstition by the rebels, who defaced the carvings of the heads of the seats, with their swords, and hacked the effigies of the bosses. What few brasses there were, were all reaved and several arms broken out of the windows, and the altar rails pulled down. The evidences, king's arms &c. were taken down previously by Mr. Piddock, Churchwarden, who justly returned them at the Reformation."

*Blomefield p. 112. Vol. I.*

In bringing the 'Notes' to a conclusion, it is but fair to say, that throughout this unhappy period, the Church fabric always seems to have been respected, but the ruling idea all along, appears to have been to leave the building as bare of ornamentation as circumstances permitted, and expediency required. The disgraceful and often violent depredations, of which the 'Journal' makes mention, were ostensibly wrought to extirpate idolatry. How far did this succeed? It may well be questioned whether, supposing gentler modes of treatment had been used, the desired object would not have far more effectually brought about to the lasting good of both the Church and the Nation. That many foul abuses did exist, and greatly needed to be uprooted with a firm hand is unquestionable, as for instance the many forms of creature and image worship, and their numerous adjuncts, and other objects of superstitious adoration. But far too often the work undertaken by these Parliamentary Visitors was as needless and profane as it was melancholy and indecent, and fraught moreover with no good to the inner life of the Church, unless indeed it be that the purification wrought by adversity, had her 'perfect work.'

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It only remains for me to summarize the contents of 'Journal,' and this I think can be best done by giving a short view of the districts traversed in the somewhat erratic course, and the time occupied in the whole under-

taking, noting also the several districts of more or less importance, passed over by Dowsing, and his Deputies, at least so far as the entries in the 'Journal' are concerned.

Beginning on the Essex border Jan. 6th, 1643, the parishes of Haverhill, Clare, Hunden, Wixoe, and Withersdale, were visited, and after a break of three days, the town of Sudbury. An interval of ten days elapsed ere the work was resumed, when Stoke by Nayland and Nayland were taken, and two days after, leaving the western division, Raydon and Holton, (?) Barham, Claydon and Coddendam. The next day, Eyke and Tunstall were visited, followed the day after by a visit to Aldborough, the next day Orford, Snape and Stanstead, and the following day Saxmundham, Kelsale, Carleton, Wickham Market and Sudbourne. The day following, Ufford, Woodbridge, Kesgrave, and Rushmere. A day elapsed, when the last two days of the month of January were occupied in visiting Chattisham, Washbrook, Copdock, Belstead, Ipswich (12 Churches) and Playford.

On the 1st February Great Blakenham, Bramford, Sproughton, Burstall, and Hintlesham were visited. The next day, returning to West Suffolk, Hadleigh, Layham, Shelley and Higham. The day following, having crossed the West Suffolk boundary, the Wenhams and Capel, including Lady Brewse's Chapel, and turning northwards, Needham Market, Badley, Stowmarket, Wetherden, Elmswell, Tostock and Bury St. Edmund's. The next day Kentford and Newmarket, and after an interval of a fortnight, the two Cornards, and the day following Newton, Nayland, Assington and Stoke (Lord Windsor's Chapel). The next day but one, Bures. Three days after, Glemsford; the day following, Otley, Monewden, Hoo and Letheringham. The next day, Easton and Kettleburgh. The next day, Helmingham and Woolpit. The following day being March 1st, Beyton; a month having elapsed,

Kayfield, Bedingfield, Tannington and Brundish were visited, and the day following, Wilby, Stradbroke, and Linstead Parva. The next day, Linstead Magna, Chediston, Halesworth, Redisham Magna, and Redingfield, and the day following, Beccles, Elough, Sotterly, Benacre, and Covehithe. Two days after, Rushmere, Mutford, Frostenden, South Cove, Raydon, Southwold, and perhaps Walberswick. The next and following day, Blyford, Blythburgh, Dunwich, Bramfield and Hevingham. Five days after, being April 15th, Polstead, Boxstead, and Stanstead. The work was not resumed until July 17th, when Laxfield (the supposed home of the Dowsing's) was officially visited. Five weeks later (August 21st) Trimley St. Martin, Brightwell, Levington, Baylham and Barking. The next day, Nettlestead, Somersham, Flowton, Elmsett, Oton and Willisham, and the day following, Darmsden. Three days after, Wetheringsett, and Mickfield; the following day, Horham, Allington and Wallingworth. The next day, Wangford and Wrentham; the day following, Holton, and the next day being 30th August, Hoxne, Eye, Occold, Rishangles, and Metfield. After an interval of nearly a month, (Sept. 26th) Dennington: the next day but one, Baddingham, and three days after, (Oct. 1st) the work was brought to a conclusion by a visit to Parham--Hatcheston.

The Churches in the Hundreds of Mutford and Lothingland were visited by Jessop, the Deputy, and are almost entirely passed over in the 'Journal.' It seems likely that only those churches which Dowsing visited, either by himself or in company with the Deputy specially appointed for the work, are mentioned. Thus the town of Bungay, and also the parishes of Yoxford and Ringshall were presumably visited by Jessop and his subordinates, while he was apparently joined in the enterprise of despoiling Blythborough, which was (specially entrusted to him,) by his superior William Dowsing. Probably few, if indeed any suspected churches, were altogether passed by, although the entire number of

churches in some of the 'Hundreds' are almost wholly unmentioned. This of course is specially the case with the 'Hundreds' for which Deputies were appointed, as Lackford, (in which is included Wangford) Risbridge, (in which is included Clare), &c., &c. Hartismere, to which no special appointment seems to have been made, (although Francis Verden 'would have had it'), is poorly represented; so also Claydon, Thingoe, Blackbourne, Wilford, &c., &c. Many of the churches omitted are among the most prominent ecclesiastical buildings of the county, and from what still remains of a like character, must have abounded with ornaments, etc., which would have been deemed, and in some cases were, really superstitious. Anyhow they have suffered by mutilation and otherwise, equally with the rest.

William Dowsing, with a disposition unworthy of respect, and apparently incapable of anything high and lofty, has bequeathed to us this sad and unworthy memorial of indiscreet zeal. While it produces within us a feeling of strong revulsion at such practices as his, and the bitter spirit of which they doubtless were largely born, it should also lead us to reflect, whether there may not be after all, some cause for fear, lest we and our descendants should desire and do the same things, which, have unfortunately caused the name of Dowsing to become famous.

An old MS. of Dowsing's Journal in private possession, has the following variations *inter alia* from the generally received text.

18. STANSTED, is written '*Sternfield*'
87. "KAYFIELD, April 3rd, 1644. My deputy broke down divers pictures, and I have done the rest."
94. Reads "Will. Aldice, Curate, and drunkard Francis Evered."
109. "Thirty Cherubims."
111. BLYFORD "twenty superstitious pictures" and "St. Andrew's cross in the window."
114. "Twenty Cherubims."
137. ALLINGTON, "and Paul and another superstitious picture," in addition to those printed.
140. WANGFORD }
141. WRENTHAM } both are written "Aug. the 29th."

# PEDIGREE : DOWSING OF LAXFIELD, SUFF.

John Dowsing, of Laxfield, =  
yeoman, Inq. p. m. 5 Edw. 6.  
ob. 25 Oct. 2. Edw. 6. Will  
dated 8 Nov. 1. Edw. 6.  
Lands in Laxfield and Strud-  
haw. Some of which he in-  
herited from Robert Dowsing  
his father.

John Dowsing, living =  
1530, owned lands in  
Laxfield, Co. Suff.  
which came to Wm.  
Dowsing, his son. Cond.  
test. Cur. Ep. Norw.  
1587, then of Cratfield,  
Co. Suff. Probate 22  
Dec. same year.

Robert Dowsing, S. &  
H. at 50. 2 Edw. 6.  
Smyth of Cratfield, who  
Cond. test. 26 April 1575,  
& names Wm. Dowsing  
his nephew. So in his  
Inq. p. m. 18 Eliz.  
From him descended  
Smith of Cratfield, 1664.

Elizabeth wife of Wil-  
liam Dowsing, burd at  
Laxfield, 14 April, 1587.  
She had issue four sons  
and one dau.

William Dowsing, of = Amy, 2d wife "Amie  
Laxfield, Cond test Cur  
Proer Cant 9 Rudd. 30  
Sept. 1614, Inq. p. m.  
14 Jac. ob. 4 Nov. 12  
Jas. Brass in Laxfield  
Church. Died oct circa  
88. Had Manor of  
Ubbeston, Rectory of  
Eccles, &c. Born circa,  
1526.

of = Amy, 2d wife "Amie  
Laxfield, gent., md. at  
ing, sent. Sept. 26, 1598,  
probably d. of Thos.  
Lovell of Laxfield,  
gent. to whom Wm.  
Dowsing was exor. See  
will of Henry Toppes-  
field, of London, 1598.  
Cur. p. Cant. 49 Kidd.  
1526.

Margaret, named in her  
fathers will.  
Elizabeth, named in  
her fathers will.  
[..... d. of Dowsing  
of Laxfield = Gregory  
Rous, of Cratfield, Co. Suff. a quo Rouse  
of Bucklesey, Conn. Essex, 1634. He cond.  
test. Arch. Suff. 23, Jan. 7, 1690.]

John Smith, of Park- = Margaret, Dowsing,  
field, in Laxfield, who  
Cond test Cur p. Cant,  
115 Cobham, 10 June,  
1597, Probt. 22 Oct.  
1597. A. quo. Smith,  
of Parkfield, 1664.

John Smith, of Park- = Margaret, Dowsing,  
field, in Laxfield, who  
Cond test Cur p. Cant,  
115 Cobham, 10 June,  
1597, Probt. 22 Oct.  
1597. A. quo. Smith,  
of Parkfield, 1664.

Wolframe  
younger son on whom  
his father settled lands  
ult. Aug. 30. H. 8. of  
Laxfield, 10 April, 1553.  
When he cond. test. Cur.  
Ep. Norw. Prob. 10 Sept.  
1553.

Dowsing, = Margaret, d. of Robert  
Helwys; was Margaret  
Cooke, 1597, when John  
Smith, her son-in-law,  
made his will, her 2d  
husband being - Cooke.

1

Woulferyn Dowsinge, = Joane d. & h. of Symond Cooke, of Laxfield,  
ob. Vita patris burd at  
Laxfield, 12 Aug, 1607,  
mard there 27 Aug,  
1582. Had five dau.  
living 1614.

Joane d. & h. of Symond Cooke, of Laxfield,  
brother to Erasmus Cooke, of Bury, from whom  
descended Cooke of St. James in South Elm-  
ham, 1664. She was buried 30 May, 1632.  
Her father Cond test Cur. Ep. Norw. 5 April,  
1591, & left his dau. his Manor and Rectory  
a of Ubbeston, Co. Suff.

Margaret, only dau.  
ux Jeremy Pype, of  
Laxfield, yeoman, md.  
there 22 July, 1585, &  
had issue. He was  
burd there 10 Nov.  
1630.

John Dowsing, of Laxfield = Abre or  
gent., 2d son. His 1st wife,  
Margaret Borrett, by  
whom he had issue a dau  
also named Margaret, was  
burd at Laxfield, 27 Sept. 5 March,  
1538. See Pedigree A. ~1646.

William  
Dowsing, to  
whom his  
father left  
Laxfield  
lands in  
Fressingfield  
& Cratfield.

<p>1 Simon Dowsing, of Laxfield, gent. = Prudence. Robert, bapt. at Lax-          heir to his grandfather, 1614, and field, 27 Jan. 1597.          then Oct. 28, Bapt. at Laxfield 25 bur. at          April, 1585. Buried there 11 Decr. Laxfield 2          1667, Eldest son. His will proved Elizabeth, eldest d., to them in          1667, Arch. Suff. Dated 25 April, April, 1630          1666. named 1561 in her Laxfield Ch.          grandfather Cooke's She ob. 1621.          will.</p>	<p>Margaret 2<sup>d</sup> Bridget, 3<sup>d</sup> dau' named 1591 in her          dau. ux John grandfather Cooke's will.          Smith, Brass          Sara bapt. at Laxfield 16 April 1592          Susan bapt. at Laxfield 27 Jan.          1593.</p>	<p>William Dowsing, Bapt. at Laxfield, 2          May, 1596, and gener-          ally believed to be the          Parliamentary Visitor          of the Suffolk Churches,          1644. See Pedigree B.</p>
<p>Elizabeth, eldest dau. Prudence Dowsing, 3<sup>d</sup> Sarah Dowsing, living          mar' at Laxfield, to dau. ux John Gooche of St.          Mr. Giles Borrett, of Margaret's, Ilketshall, gent. He          Studham, son of Mr. Cond test 20 Oct. 1658, Probate, 18          John Borrett, 12 May, Feb. same year. Had dau. Prudence          1654. She had son, Gooch, spinst' who Cond. test. Cur p.          Giles Borrett, 1658. Cant. 14 Hene. 12 Decr. 1667, and son          Was bapt. at Laxfield, Wm. Gooch, Cite. and Musitian of          1 Novr. 1622, mar' there London, who Cond test Cur prerog          12 May, 1654, and had Cant, 14 Reve. 11 Jan. 1667, and          dau. Mary, born there names cosens Wolfram and Wm.          24 Feb. 1654. Dowsing.</p>	<p>..... ux William Gooche of St.          Anne, bapt. 1 Aug.,          1613, at Laxfield.          Margaret's, Ilketshall, gent. He          Cond test 20 Oct. 1658, Probate, 18          Feb. same year. Had dau. Prudence          Gooch, spinst' who Cond. test. Cur p.          Cant. 14 Hene. 12 Decr. 1667, and son          Wm. Gooch, Cite. and Musitian of          London, who Cond test Cur prerog          Cant, 14 Reve. 11 Jan. 1667, and          names cosens Wolfram and Wm.          Dowsing.</p>	<p>Lettrice, bapt. 23 July,          1615, burd 24 Feb. 1638.          Thomas, bapt. 4 April,          1619, burd 24 Feb. 1638.</p>
<p>2 John Dowsing, of Lax- = Mary          field. Bapt. there 20          April, 1625.</p>	<p>William Dowsing, of Laxfield, gent. = Sibilla Green, M.I. in          Bapt. there 24 Octr., 1611, eldest Laxfield Church. She bapt. at Laxfield,          son. Named incidentally in Dows- ob. 21 March, 1676, at          ings Journal 1644. Named 1658, in 68. Arms Dowsing,          the will of his sister Prudence impaling Green.          Dowsing with his dau. Margaret.</p>	<p>William Dowsing, 1677, Dead          born 5 Novr. 1639. Dowsing, 1677. Burd under altar tomb in          in 1681, when his sister East Anglian          Jemimah Lewis Adminis- Churchard of Pulham St. Mary, Norf.          trated his estate, as appears I., 246. Ob. 14 Feb., 1707, burd. 16 Feb., 1699.          from Bond in the Con- Arms Watts a lion rampet, with a mullet impal-          sistory Court at Norwich. ing Dowsing. Named 1653 in the will of her Aunt          deceased. Prudence Dowsing.</p>

## PEDIGREE A.

Mr. Cooper, of Bildes = Margaret Whale = John Cole, of Bildes = Mary Brand, 2<sup>d</sup>. wife, of Suffolk, a Physician, 1<sup>st</sup> husband of Margaret Whale. They had two daughters, Presilla Cooper, who ob. s. p. and Mary whose 2<sup>d</sup> husband was William Dowsing.

John Mayhew, = Mary, d. of Mr. Cooper =  
1<sup>st</sup> husband, the relict of John May-  
deceased in her, his 2<sup>d</sup> wife called  
1652 when Mary Dowsing in the  
John Cole, his Will of John Cole, her  
wife's step fa- steptather, 1652. A  
ther left be- Mary Dowsing was  
quests to four buried at Stratford,  
of their child- 1678.

William

Susan

Presilla

Thamar died an Infant.

Susan ob. infans. borne 1635.

Nathaniel ob. infans.

Abigail ob. infans.

Elizabeth mar. to Hankin. Dead. One child left.

Thamar mar. to Cooke. He and Simon Clouting, borne dead. her issue by him 1629.

Mary Dowsing, borne 1631.

Sarah ..... 1653.

William Dowsing, of = Thamar d. of John Lea, Coddendam, since of Coddenham. She died Stratford, in Suff. Harl in child bed of her 1<sup>st</sup> MS. 6071. p. 358. child. Her mother was Anne, sister of William Blomfield, of Little Stoneham, Gent. Her brother John Lea, under Sheriff of Suffolk.

William Bloomfield, = Margaret, sole surviving d. Counsellor of Lawe and of Bildeston, and of Mar- garet Whale, who had been borne 1616. Now of Wattisham. He Cond. test. Cur. Prerog. Cant. 70. Pure. April 2<sup>nd</sup>, 1672. Probate 20 June same year. His Pedigree is entered in the Visitation of Suffolk, 1664.

Samuel Dowsing, borne 1633, of Neyland, Co. Suffolk, Gent. 1682. So described in the Will of his kinswoman Mary Blomfield, Arch. Suff.

[Founded on the Dowsing Pedigree, Harl MS. 6071, pp. 353, 354, 358. Compiled by his neighbour Mathias Gillett d's Candler, Vicar of Coddendam 1629—1663.]



Margaret Borrett, 2 <sup>nd</sup> married at Laxfield, 21 July, 1584. 1 <sup>st</sup> wife. Buried there 27 Sept. 1588.	John Dowdsing of Laxfield, Gent. 2 <sup>nd</sup> son of William. Buried at Laxfield, 5 March, 1646.
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Margaret Dowsing,  
bapt. at Laxfield, 5  
Nov. 1587.

Wolfram Dowling, of =  
Easton, Co. Suff.  
Gent. bapt. at Lax-  
field, 21 Oct. 1599.  
Præved his brother's  
John Dowling's Will  
1642. Cond. test. Cur.  
Prærog Cant. 506,  
Alchin 23 Sept. 1652.  
Probt. 25 Sept. 1654.

= Elizabeth, she proved her husband's Will, 1654.

Abretta or Abrey  
named, 1614, in her  
grandfather's Will,  
Bapt. 14 Feb, 1594,  
at Laxfield.

Lucy, sister to John,  
1642, Bapt. at Lax-  
field, 10 March, 1596.

Thomas Dowsing,  
Bapt. at Laxfield, 3  
Aug. 1607. Named  
1642 in his brother's W

John Dowsing, to whom his father bequeathed his lands in Easton. John Dowsing, of Easton, Woollen Draper, 1293, who had married Awdrey d. of Chas. Smith, of Bawdsey, Esqre. was probably his son. Will of Chas. Smith, Aug. Suff. dated 9 Arch. 1693.

Bence Dowsing, of = Elizabeth named in Alderton, Co. Suff. | her husband's Will.

Elizabeth, wife of John Hunt, of Saxmundham, Apothecary and had issue 1652.

**Daniel Dowsing. Henry Dowsing.**

1  
Bence Dowsing, eldest  
to Mary Vertue, of 11  
Will Cur. Prærog Oas  
proved, 1687.

2 — John Dowsing,  
second son.

Thomas Dowsing;  
youngest son and  
under age 1680.

#### ERRATA.

p. 3, line 5, *for*, in the years 1663-1665, *read*, in the years 1643-1644.

p. 16, line 20, *for*, dow an, *read*, down a.

p. 39, line 7, *for*, incongurous, *read* incongruous.

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